A WAY to the Tree of Life

Discovered in Sundry

DIRECTIONS

for the Profitable Reading

OF THE

SCRIPTVRES:

Wherein is described occasionally

The nature of a *Spirituall Man*:

And, in a Digression,

The *Morality* and *Perpetuity* of the *Fourth Commandment* in every circumstance thereof, is discovered and cleared,

BY

IOHN WHITE Master of Arts and Preacher of Gods Word in *Dorchester* in the County of *Dorset*.

Search the Scriptures, for in them you think you have Eternall life. Iohn 5. 39.

LONDON,

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[illegible]

TO

The right Worſhipfull the *Mayor*, *Recorder*, *Bailives*, *Burgeſſes*, and the reſt of the *Inhabitants* in the Burrough of *Dorcheſter*, in the County of *Dorſet*;

Grace be unto you and peace from God our Father, and from our Lord Jeſus Chriſt.

NO man (I conceive) will wonder (Right Worſhipfull and Dearely Beloved in the Lord) that I preſent you with this ſmall Treatiſe: being an accompt of ſome of my labours which I have taken amongſt you. I know not of whom they are likely to finde (nor deſire they may have) better acceptance then of thoſe, of whoſe love manifeſted unto me in ſo many honours and favours, by which you have ſo many wayes engaged me now neere theſe [illegible] fourty yeares, (wherein I

 have

have continued amongſt you) I have had ſo aboundant and full experience.

Beſides, in preſenting you with this poore Treatiſe, I give you of your own (as I may truely ſay with the Prophet *David*, 1 *Chron.* 29. 14. although not altogether in his ſenſe.) For am not I yours? as S. *Paul* tels the *Corinthians*, that himſelfe, and *Apollo*, and *Cephas*, were theirs: 1 *Cor.* 3. 22. And by conſequent the iſſues of all my weake abilities, you may as juſtly challenge to be your o[wn] as the Maſter might claime the iſſu[e] of the bondſlaves borne in his hou[ſe] to be his: and as in true eſtimation [it] is ſuch, ſo I deſire you to accept it, [as] an acknowledgement (although in n[o] proportion a ſatisfaction) of that gre[at] Debt which I owe unto you.

And, to ſpeake truth, it will be [a] ſpeciall uſe to you, to accompt this l[a]bour of mine, ſuch as it is, as your ow[n]

that you may ſo entertaine and embrace it, ſo uſe, husband, and employ it to your beſt advantage, as we uſe to doe thoſe things that are our own. For the chiefe reaſon wherefore the manifold helps, which God is pleaſed to afford us by the labours of other men, uſually profit us ſo little, is, becauſe men looke not on them as matters, wherein themſelves have a peculiar intereſt, and ſo neglect them, as we too uſually doe thoſe things which are of common and generall concernement.

As for the matter handled in this ſhort Treatiſe, I deſire you to take notice, that of all the Truths that I have delivered unto you, in ſo large a time of my Miniſtery, continued amongſt you, I have choſen this, above all other ſubjects, to recommend unto you in a more eſpeciall manner, and to leave with you as a memoriall of my tender

affection towards you, for these two weighty reasons. First, because this duty of studying the Scriptures (whereunto this Treatise is intended as an help) is of all others of most generall concernement, and of most necessary and common use. Secondly, because it hath pleased the Lord to cast us into dangerous times, wherein some men endeavour, what they can, to bring the Scriptures into contempt, crying down that sacred booke, as containing nothing else but a dead letter, and being a beggerly element, fit for none but the lowest forme of Christians. Others, that are unstable and unlearned, (as the Apostle tearmes them, 2 *Pet.* 3. 16.) wrest them at their pleasure, to their own destruction, and the endangering of their brethrens soules.

Let me, therefore, in the bowels of Christ, beseech you (Brethren) as you

ever hope to get any power of grace into your hearts, to have your ſpiritual life quickened, your comforts aſſured, and your wayes directed, to take heed to this Sure and Infallible word of Truth, as to a Light ſhining in a darke place, (as the Apoſtle ſpeakes, *2 Pet.* 1. 19.) as containing in it your Food, your Phyſick, your Evidences, your Comforts, your Armes, both for offence, and defence; and in a word, which is the very life of your Soules, the Light of your Vnderſtanding, the Director of your Wills, and the Moderator of your Affections.

Study this Word, which our Saviour tearmes Searching of the Scriptures, *Iohn* 5. 39. which is done not by reading them over curſorily, but by examining them diligently, comparing Scripture with Scripture, that we may know the full minde of God revealed therein

therein, who many times layes not down the whole truth together in one place, but leaves us to take in some other clauſes, out of other places, to make up the full of that truth which hee would reveale unto us. For want of this care of laying Scripture to Scripture, many taking up the truth of God by parts, ground thereupon dangerous errours, wronging God in making him to ſpeake what he never meant, and overthrowing their own Faith, to the hazard of their owne Soules.

Of one thing we muſt be very carefull, that we bring with us our minds free, and not prepoſſeſt with any Opinion, which we have either framed in our owne phantaſy, or received from others: A mind foreſtalled by an erroneous conceipt, is no fit Judge of any Truth, or of any Teſtimony cõcerning Truth; but as coloured glaſſe tranſmit

the

the light, and repreſents it to the eye infected with the ſame colour with which it ſelfe is dyed: Or as the taſte, diſtempered by ſome ill humour, reliſheth all things which it receives according to that humour with which it ſelfe is infected: ſo happens it with a minde prepoſſeſt with any phantaſie, it apprehends and judgeth of all things according to that opinion which it ſelfe hath entertained.

Laſtly, the Scriptures being in themſelves exceeding broad (to uſe the Pſalmiſts expreſsion, *Pſal.* 119. 96.) that is, of large comprehenſion, and withall very myſterious, containing in them wonders, (as they are tearmed, *ver.* 18.) here needs, together with our reading, much Meditation upon what we have read, (as the ſame Prophet tells us, that he did meditate upon Gods Law all the day, *Pſal.* 119. 97.) much conference,

rence, especially with Ministers, and other experienced Christians, much use of learned mens writings, which give great light to the understanding of darke places in Scripture, which wee shall often meet withall: But above all, fervent and continuall Prayers, wherein acknowledging our owne blindnesse, and inability, of our selves, to search into the deep Mysteries revealed in the Word, (with *Agur*, *Prov.* 30. 2, 3.) we beg earnestly the assistance of Gods Spirit, to open our eyes, *Psal.* 119. 18. to make us to understand the way of his precepts, *ver.* 27. to give us understanding that wee may know his testimonies, *ver.* 125. being assured, that as there is no other meanes to reveale unto us the mind of God, but his Spirit, 1 *Cor.* 2. 11. so God will not deny that help to those that ask it, *Iames* 1. 5. as his children find

by

by their owne experience, 1 *Ioh.* 2. 27.

The publiſhing of this Treatiſe is, by the Providence of God, caſt into the laſt of my daies, perhaps, that you might lay neerer to your hearts, and more heedfully remember the laſt words and counſels of your dying Paſtor, as uſually the laſt directions and adviſe of dying Parents, or other neer friends, make a ſtrong impreſſion upon the hearts of thoſe to whom they are given: Withall ſeeing, being ſhortly to be taken from you, I ſhall be able to doe you no more ſervice, in mine owne perſon, I deſire to leave this monument behind me, that when I ſhall be ſeen no more, being dead I may yet ſpeake unto you, as *Abel* is ſaid to doe, *Heb.* 11. 4.

And now (Brethren) I know you cannot but be very ſenſible of that ſad condition, into which you were lately

reduced, when not onely you ſuffered the ſpoiling of your goods, but your very lives did hang in doubt before you, and you feared day and night, having no aſſurance of your lives, as the Lord threatens it ſhould happen to his people, *Deut.* 28. 66. And I deſire, that the memory of thoſe ſad times may be ſtill freſh in your minds, that your fleſh may ſtill tremble for the feare of God, and you may be afraid of his Judgements (to uſe the Pſalmiſts phraſe, *Pſal.* 119. 120.) that obſerving for what evills the wrath of God was then kindled againſt you, you may the more carefully watch over your waies, for time to come, that you provoke not the Lord hereafter to powre out his indignation in ſome more fearefull judgement, whoſe hand you have found ſo heavy upon you in what you have felt already.

Not

Notwithſtanding, I beſeech you withall, take notice of a mixture of many mercies, even with that heavy Judgement. As, firſt, that God gave you yet your lives for a prey, which is all the favour that he promiſed *Baruch*, *Ier.* 45. 5. and that not onely by preſerving you from the enemies ſword, but beſides by withdrawing his owne hand when the laſt yeare he called to contend by the Peſtilence, which brake in upon you ſeverall times and by ſeverall waies, and yet gleaned onely a few amongſt you, here and there, at that time, when ſome other Townes were almoſt layed waſt by the ſame ſtroake of Gods hand, but the Lord ſtill repented him for this, and ſaid, it ſhall not be, *Amos* 7. 3, 6.

Againe, though your eſtates were waſted, yet your dwellings were preſerved, that you might not bee

as *Sodome*, or like unto *Gomorrah*, as ſome other places are: as it was often threatned, and as often really intended by your enemies, and had queſtionles been accordingly executed, had not the Lord by his Power and Providence almoſt miraculouſly prevented it, ſaying unto them as he doth unto the ſea, *Job* 38. 11. Hitherto ſhalt thou come, and no farther, and here ſhall thy proud waves be ſtayed: as if God had reaſoned with himſelfe as he doth concerning his owne people, *Hoſ.* 11. 8, 9. How ſhall I give thee up *Ephraim*? how ſhall I deliver thee *Iſrael*? how ſhall I make thee as *Admah*? how ſhall I ſet thee as *Zeboim*? mine heart is turned within me, my repentings are kindled together, I will not execute the fierceneſſe of mine Anger, I will not returne to deſtroy *Ephraim*, for I am God and not man, &c.

Above

Above all the reſt of Gods favours, mixed with thoſe judgements wch you lately felt; eſteeme not this as the leaſt, that although your Teachers have been driven into corners, yet they have been by Gods goodneſſe preſerved for your farther ſervice, and are now reſtored to you in ſafety, that your eyes behold them, and your eares heare their voice, ſhewing you the way that you ſhould walke in, when you turne aſide to the right or left hand; a mercy which God accompts ſufficient to ſweeten even the bread of adverſity and the water of affliction, *Iſay* 30. 20. And even that want of them for a while, may be of ſpeciall uſe to you, to warne you to ſet an higher price on Gods Ordinances hereafter, and to anſwer them with proportionable fruits, leſt God bring upon you that heavy judgement, threatned againſt his owne people, the

utter taking away of his Kingdome from them, to beſtow it on a people, that might yeeld him a better accompt thereof, *Mat.* 21. 43.

As for the loſſes which you have ſuſtained in your outward Eſtates (which conſidering how long you were in the enemies hand, were leſſe then moſt other Townes have felt) if you ſuffer any hurt thereby, you have none to blame but your ſelves. If God by your owne experience ſhew you the vanity of theſe outward things which we cannot hold when we have them, that availe not in the day of wrath, *Prov.* 11. 4. that comfort us leaſt when we need it moſt, that too often prove ſnares unto us, while we enjoy them, and leave us nothing but ſorrowes when we loſe them, and thereby take off your hearts from loving and depending on them, that ye

may

may take care to lay up your Treasures in Heaven (as our Saviour adviseth, *Mat.* 6. 20.) out of the reach of thieves and plunderers, (which we may truely conceive to be the end that God aimed at in delivering you into the hands of spoylers and robbers) you may become great gainers by all your losses.

I know what carnall reason will suggest, that it stands you upon to bee now more earnest in labouring with all diligence to repaire your losses; and it grieves my heart to see, that this counsel prevailes so much with many, that should by this time have learned Christ better. Give me leave to lay before you a præcedent of your owne. About 34. yeares since, the Lord sent upon this towne a fearefull fire, which consumed the best part of it, the losse at an under value amounting to more then fourty thousand pounds. What

fell out thereupon? There met together about seven or eight well-affected persons, and agreed to contribute in money, and annuities, out of their Lands, the summe of eight hundred pounds for the erecting of an Hospitall, for the setting of poore children on worke: The whole towne consented to double their weekely rates for reliefe of the poore, enlarged their Churches, and reduced the towne into order by good government: What gained they by all this? within the compasse of six or seaven yeares, God so poured out his blessings upon the place, that it was in that short space in better condition then it had been before that calamity fell upon them. Can you have a better argument then that, which is taken from experience among your selves? Or is there to bee found a surer or more comfortable

way

way of making up your losses, then hat which you found so successefull hen? Follow their steps, honour God with the first of your substance, which he hath left you, relieve his poore servants, set effectually upon the reducing of the towne to order by Government, God is still the same God, and will not faile to supply you with such estates as will be best and meetest for you.

I assure my selfe you want neither will, nor resolution to set forward the workes, wherein Gods honour and he welfare of this place are so much concerned: Onely I desire you to embrace the first opportunities, which the Lord shall put into your hand, to bring your purposes to effect. Say not with he people, *Hag.* 1. 2. The time is not come, that the Lords house should be built: Things of publike concernment

ment ought to be our first and chiefest care, which when we labour to set forwards with all our power, we engage the Lord himselfe, to take care of, and prosper our private affaires.

Now the Lord stirre up the spirits of you all as he did the spirits of *Zerubbabel*, and *Iosuah*, *Zech.* 1. 14. to take his work in hand with speed and courage, and be assured of the same successe that these holy men found; and besides honour to your selves, and comfort in your owne hearts at present, the entering into the Joy of your Lord hereafter, *Mat.* 25. 21, 23. Which that you may doe, and finde, is, and shall be the prayer of

Your Humble Servant

IOHN WHITE

To the Author.

Sir,

NOtwithſtanding yours, or the Printers haſte and importunity, I muſt not let theſe Treatiſes of ſo much worth goe out of my hands without that due teſtimony which my heart gives of them. As the compilement of them is cloſe, and pithy; ſo, the materials full of ſpirituall vigor, accompanied with a ſtrength both of Harmonious, and alſo Argumentative *Reaſon*. The ſubjects themſelves all ſeaſonable, when enjoyments of God through Scripture Revelation, without us, and by Faith, and ſpirituall experience within us, is eſteemed but a living upon the letter, & a way beneath for infant Chriſtians to walke with God in. And both theſe you have here with much evidence vindicated and cleared. As likewiſe the Morality of the fourth Commandement (the conſcientious obſervation of which hath (through the bleſſing of God following his own inſtitutions) both elevated and preſerved at its height, the practicall part of the power of godlineſſe in this Kingdome,) which is laid aſide by many true profeſſors of piety, as a part of the Iewiſh pædagogie.

For the particulars themſelves, your Deſcription of a ſpirituall man; is deeply fetcht from that which conſtitutes him ſuch, and doth genuinely diſtinguiſh him from all other, by that which is moſt proper to his conſtitution, and peculiar to his Faith, namely, The Demonſtration of the Spirit. And as the ſubject.

ject is ſpirituall, ſuch are your characters given, and your way of reading it; exceeding ſpirituall: even according to the Apoſtles owne direction: comparing (or ſuiting) ſpirituall things with ſpirituall; and accordingly is alſo full of that demonſtration of the ſpirit, which you therein make eſſentiall and conſtitutive of his faith. I ſee how ever we may differ in Eccleſiaſticks, and matters of outward order a little; yet in ſpiritualls, or what is more conjunct to the inward and ſpiritual man, we agree. All our lives meet not in that part of the circumference, yet in this center we unite and embrace; and herein I doe rejoyce, and will rejoyce for ever.

In your firſt & main part, concerning the Scriptures, your diſcourſe beares a comely ſuitableneſſe to the nature and ſcope of that ſubject alſo. For as the Hiſtoricall beleefe of their authority, end, and uſe, is the foundation of all: ſo your demonſtrations thereof are formed out of, and framed into a congeniall Harmony and conſonancy to right Reaſon, and containe a naturall Genealogy and ſtory of divine Truth about them, whereof one is the off-ſpring of the other: which way of ſetting forth divine Truths, as it carries with it the greateſt conviction, and (as your ſelfe (in that forementioned Treatiſe) expreſſe it) begets Faith Hiſtoricall, which hath for its ground a rationality, and conſonancy to reaſon; ſo it is made uſe of by the holy Ghoſt, as a bleſſed ſubſervient to that which you make the immediate proper cauſe of ſaving Faith, The Demonſtration of the Spirit.

For your laſt peece, The more generall notion of ſuch an indefinite ſenſe of the Fourth Commandement,

mandement, I remember you and I long since mutually pleased our selves to have singly and apart agreed in. But this your so exact particular explication and demonstration of this intent of God therein, exceedes what I either did then, or have since imagined, could have with that rationality, perspicuity, even to more then a probability, been made forth of the words thereof. I doe herein exceedingly admire the wisdome of God in penning and ordering the Words of that Fourth Commandement in such a posture (whereof you have made observation) as that command might become a genuine and naturall root, (more naturall then Abraham *is to Jew and Gentiles successively;) First, to beare that last seventh day, that old Sabbath the Omega of the Weeke, and when that should be lopt off, then to give as fresh sap to the first seventh day, the Alpha of the week, the Lords day Sabbath. It makes me say of the Commandement, with an inversion, What the Apostle sayes upon the like reason, of that of Love, It was an old Commandement, and yet is still a new one.*

Sir, as the honour you have done me to commit these Treatises to the Test of my weake judgement ere you transmitted them to the presse, hath cleane taken off that little of jealousy of any strangenesse by reason of these unhappy differences in comparison of former intimacy: so the quickning materials hereof have fully revived in my heart that intensenesse of Christian and Brotherly love towards you, with this just cause of addition and encrease: That after your having sacrificed your spirits and strength in the most publique way of service to God and his

Church

Church, with more then ordinary activity and selfe-denyall: you still retaine such a spirituall vigor both of Grace and judgement, (as this issue shewes) in these yeares of old age and infirmities. Thus much (if any stampe of mine might arise to any such a value) for a private encouragement at least be pleased to accept as it is given with all faithfulnesse from

Your ancient and still true
and faithfull Friend, and
unworthy Brother,

Tho: Goodwi

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DIRECT-

DIRECTIONS FOR THE PROFITABLE Reading of the Scriptures.

Cap. I.

Of the neceſsity of preparation thereunto.

THat the reading of the Scriptures is nothing elſe but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himſelf, and his will; we ſhall manifeſt more fully hereafter, when we ſhall ſhew that theſe holy writings are the Word of God himſelf, who ſpeaks unto us in and by them. Wherefore when we take in hand the Book of the Scriptures, we cannot otherwiſe conceive of our ſelves, then as ſtanding in Gods preſence, to hear what he will ſay unto us. So much the Prophet ſeems to imply, *Pſal.* 73. 17. when he expreſſeth his conſulting with Gods Word, by that phraſe of going into the Sanctuary of God, (for there indeed was Gods Word kept) that is, going in unto God, as

Preparation in the reading of the Scriptures.

1. Inforced 1. From the preſence of God with whom we confer in reading.

going into the Sanctuary is tearmed, 2 *Sam.* 7. 18. these kinds of expreſſion ſeem to imply, that when we betake our ſelves to the reading of the Scriptures, we come in unto God, or ſtand in his preſence, to enquire at his mouth.

Requiring therefore of us due reverence in performing that duty.

Now with what reverence it becomes us to ſtand in Gods preſence, appears not onely by *Jacobs* fear after he knew God was in the place where he lay, *Gen.* 28. 16, 17. but farther, by the caveat given by *Solomon*, to take heed to our feet, when we enter into Gods houſe, *Eccleſ.* 5. 1. and that upon a double ground; partly becauſe God is in heaven, *ver.* 2. that is, high and full of Majeſty, and conſequently to be attended with reverence, and fear; and partly becauſe we have ſhooes on our feet, which God warns *Moſes* to put off, *Exod.* 3. 5. when he ſtood in his preſence; that is, (to ſpeak in S. *James* his phraſe) we have filthineſſe, and ſuperfluity of naughtineſſe in our hearts, which muſt be laid aſide, that when we come unto God to be taught by him, we may receive his word with meekneſſe, *James* 1. 21. So that both the Majeſty and Holineſſe of God, whoſe eyes are purer then to behold evill, *Hab.* 1. 13. and the corruptions and defilements of our own hearts neceſſarily require an heedfull, and carefull preparation of our ſelves, before we enter into Gods preſence, to enquire at his mouth, and look into his word.

1. From the Majeſty of God.

2. From the ſenſe of our defilements and inabilities.

3. Fro the inconveniences that follow neglect of ſuch preparation.

The neceſſity of this preparation, when we read the Scriptures, will be yet more evident, if we obſerve the ill conſequents which follow the

negl-

neglect of this duty; in ſuch perſons as either wholly, or too often omit it; who boldly entring into Gods preſence, and handling the holy things of God with unwaſhen hands, that is, reading his word with unſanctified and unprepared hearts; as they come unto the work without due reverence, ſo they return for the moſt part without fruit, and by that means bring up an ill report upon the ſacred ordinance of God, as if it were a dead letter without any quickning power at all, unſavoury food without nouriſhment, unfruitfull ſeed that yeelds no encreaſe. Secondly, by the ſame means they weaken the hearts of ſuch as might be encouraged to undertake this holy exerciſe, from the uſe whereof they are much deterred, when they obſerve ſome of thoſe that are frequent in the practiſe of this duty, remain ſtill ignorant, unfruitfull, dead-hearted, and diſconſolate. And laſtly, they occaſion diſcomfort to themſelves, when, notwithſtanding the uſe of this means, they finde themſelves ever learning, and never come to the knowledge of the truth, remaining ſtill either in ignorance, or in diſobedience of heart, at leaſt in much deadneſſe of ſpirit, without zeal, life, or activity in holy duties.

1 Unfruitfulneſſe in our ſelves.

2 Diſcredit of the word it ſelf.

3 Diſcouragement to others.

4 Diſcomfort to our ſelves.

Thus we cannot but obſerve with grief of heart, an exerciſe in it ſelf every way uſefull, fruitfull, and comfortable, if it be duly and conſciouſly performed; by the neglect of carefull preparation become not onely unfruitfull, and unprofitable, but beſides by neceſſary conſequent,

unpleasant, distastefull and burthensome to those that use it. To manifest the necessity of due preparation in reading the Scriptures, much more might be spoken, and many more ill consequents might be observed, that are occasioned by the neglect thereof: But the considerations already mentioned, are sufficient to evince the usefulness and necessity of such a preparation. Taking that therefore for granted, that this duty of preparation, when we undertake the reading of holy Scriptures, must be performed, our next work must be to give directions for the manner, and order how the Readers heart must be fitted to the performance of this task, which cannot well be done without taking knowledge of the nature of that word which is to be read, and of the end and scope at which it aims.

2 Directed by considering, 1. the nature of the Scriptures.

That the observation of the nature of God's word which we read, may much farther us in this duty of preparation to the reading, and study of the Scriptures, is evident by our use and customе in ordinary things of this life. We chuse and husband our grounds according to the nature of the seed wherewith we intend to sow it, and according to the nature and condition of that matter wherewith we fill our Vessels, we make choice of them, appointing some for dry things, and others for moist, and fit them diverse for foul or clean. In like manner must we consider the nature of the Word, if we mean to order our hearts aright, which are the grounds that must receive this holy seed, the Vessels that must

conta-

contain this precious balm. We muſt therefore conſider that the word is a pure word, *Pſalme* 119.140. that we may cleanſe and purifie our hearts for the receiving of it. We muſt know that the Law is ſpirituall, *Rom.* 7.14. and heavenly, *James* 3.17. that we may labour for ſpirituall and heavenly mindes to entertain it; we muſt apprehend it as a word of power and authority, the voice of God, that mighty Creator of Heaven and Earth, before our hearts can be ſubdued to receive and entertain it with that meeknes, *Jam.* 1.21. and trembling of heart, *Iſa.* 66.2. which is required. We muſt be perſwaded that it is a ſure word, 2 *Pet.* 1.19. a faithfull word, *Tit.* 1.9. a viſion that will not lye, *Heb.* 2.3. as proceeding out of the mouth of him that cannot lye, *Tit.* 1.2. or elſe we ſhall never be prepared to embrace it with faithfull and beleeving hearts, without which the word cannot profit us at all, *Heb.* 4.2.

In the next place, we muſt take knowledge of the end wherefore the word was given, if we mean to uſe and apply it as we ought: ſeeing we know one cannot uſe an inſtrument aright, unleſſe he know for what uſe it was made. Now the principall ends for which the Scriptures were given, were; Firſt, the manifeſting of God unto us, that we may honour him as God. Secondly, the directing of us in the courſe of our converſation, not onely by informing our judgements, but by obliging our conſciences, to guide our ſelves by the rules propoſed therein, in the courſe of our

2 By obſerving the end wherat the Scriptures aim.

1. Making God known to us.

2. Directing our ways.

practise. Wherefore the Prophet *David* used Gods Law as a lanthorn to his feet, *Psal.* 119. 105. thinking on his ways, that he might turn his feet to Gods testimonies, *v.* 59. remembring that the things which are revealed, belong to us to do them, *Deut.* 29. 29. So that as the power of the Scriptures is to purifie the soul, 1 *Pet.* 1. 22. and convert it, *Ps.* 19. 7. so the use of it besides is, to make the man of God perfect unto every good work, 2 *Tim.* 3. 17. that so it may prove the power of God every way, both to sanctification and salvation, as the Apostle affirms it to be, *Ro.* 1. 16. Without the knowledg of this principall scope whereat the word aims, it will be impossible either to observe what we ought in reading the Scriptures, or to apply them aright.

3. Yea converting the soul.

That we may therefore give fit directions for the profitable reading of the Scriptures, it manifestly appears to be necessary to enquire, first, both into their nature, and scope: And as for their nature, it cannot well be opened, unlesse we consider the Author by whom the Scriptures were given, (from whom withall flows their authority) the instruments by which they were conveighed to the Church, and the matter or subject which they handle: wherewith if we take in the scope at which they aim, their necessary use unto us, their power to command us, and ability to work effectually in us; and lastly, their infallible and undoubted truth and righteousnesse will evidently appear. So that we shall have just occasion to handle in order these four points:

1. The

1. The Author from whom ariſeth the authority of the Scriptures.
2. The Penmen by whom they were written.
3. The matter or ſubject which they handle.
4. The ſcope or end at which they aim.

Cap. II.
Of the Authour of the holy Scriptures.

Sect. I.
That they neither could, nor were fit to be given by any other then by God himſelf.

IT muſt be conſidered that at preſent, we have nothing to doe with Atheiſts, Pagans, Jews, or Turks, that deny the Scriptures, either wholly, or in part, ſo far are they from acknowledging them to be Gods word; but onely with ſuch perſons, as admitting and allowing them to be the word of God, doe yet want ſome clearer light, and fuller evidence, to work into their hearts a more certain perſwaſion, and more feeling impreſſion of that truth whereof they are convinced, that all that is within them, even their whole heart, may not onely bow and ſtoop, but be wholly thrown down, and laid flat on the earth before this mighty ſcepter of the kingdom of Chriſt. Wherefore, we ſhall not need to bring in all the arguments that are uſed and taken up by others, to prove the Scriptures to

be Gods word, but passing by amongst them such as are more obscure and farther deduced, shall content our selves with such plain evidences of this truth, as may be best understood of the simple, and appear at the first view; as being lively characters imprinted on the face and body of this sacred Book, by that divine Spirit that composed it.

Before we lay open these evidences it will be needfull to demonstrate, that it is neither possible, nor fit, that these Scriptures should flow from any other fountain, then the most sacred breast of that holy Lord, who is the onely fountain of all wisdome and truth, and the God of all soveraignty and power. A truth which will be easily acknowledged, if in the first place we take notice, that it is generally confessed that the Scriptures are, or at least contain that Law which is left unto the Church of God, for the right ordering thereof in all things, which also is evident to all that read them; And yet that this truth may be more fully cleared, it will not be amisse to establish these two Positions.

First, That the Church of God must have a Law.

Secondly, That this Law can be found in no other books but the Scriptures.

That Gods Church must have a Law; proved,

That Gods Church must have a Law, and that as it is a Church, I conceive no sober man will deny, if it were not proved, being so clearly manifested by the constant practise of all Nations and societies of men from the beginning of

the

he world, as having found the eſtabliſhing of
ws the onely means of preſerving themſelves
om ruine. The truth is, there was never found
y Nation ſo barbarous, that was not gover-
ed by ſome kinde of Law or other. If then
he light of Nature directed all men generally
o the uſe of laws, as the main band of hu-
ane ſociety, and the beſt remedy againſt con-
ſion, and ruine that neceſſarily attends upon
; ſhall we think that the God of nature, the
ountain of all wiſdome, the firſt, and beſt for-
er of ſocieties would leave the body of a ſo-
iety compoſed by himſelf, as it were the work
his own hand, in more hazard then men do
he ſtates which they ſettle and ſtabliſh by their
ounſell?

1. By the light of Nature, directing all ſocieties to govern by Laws.

Again, we know that the larger the body of
State is, and the more diſperſed, the more
eed it hath to be firmly knit together by thoſe
rong bands of ſociety: Now we ſee the ſmal-
eſt ſocieties that are amongſt men, and the moſt
eerly compacted together, the inhabitants of
ne ſmall City, the fellows of one Colledge, go-
erned by laws and orders: whereas the Church
s the largeſt of all ſocieties in the world in ex-
ent, and moſt diſperſed, as being poſſible to be
attered over the whole face of the earth, and
onſequently above all other ſtates on earth
eeds to be eſtabliſhed by the beſt laws, as be-
g hardeſt to be governed, and moſt ſubject to
order and confuſion without them.

2. Becauſe the Church of all ſocieties, moſt needs a law, as being, 1 Both the largeſt & moſt diſperſed of all ſocieties.

In the next place, we ſee the laws of men

reach

2 To be ordered in the very motions of the heart;

reach no farther then the ordering of mens outward converſation, and meddle not with the inward thoughts and motions of the minde. But in the government of the Church, the chiefeſt work muſt be the ruling of the heart and conſcience, as the Apoſtle tels us, that Gods word and laws reach to the imaginations of the heart, and bring under the very thoughts to the obedience of Chriſt, 2 *Cor.* 10.5. and enter into the very dividing of the ſoul and ſpirit, and to the diſcerning of the thoughts of the heart, *Heb.* 4.12. Now how much greater variety and diverſity there is in mens thoughts, then in their actions, how much more eaſily and ſpeedily they are moved, and conſequently with how much greater difficulty they are governed and kept in order, is evident to all men. Conſequently we muſt conceive, that the juſt, wiſe, and provident God that directed all men to give laws to order mens actions, would himſelf much more give laws for the ordering and well governing of the thoughts and conſcience.

Which are, 1 More various then outward actions. 2 More ſpeedily moved & hardly governed.

3 And the Church being Gods more ſpeciall care, as being, 1 His own inheritãce.

Laſtly, if God in the courſe of his Providence have taken order, that other ſtates, to which he hath onely a generall relation, as Lord of all the earth, ſhould be governed and ordered by ſuch laws for the preſervation of ſociety and peace as we cannot deny, but his care muſt be much greater for the governing and well ordering of his own people, in whom he delights, his choſen generation, his peculiar inheritance, which he hath ſet apart to bring forth fruits to himſelf, *Deut.* 32. *Rom.* 7.4. in whoſe good or ill carriage (ſeeing he

Nay

Name is called upon them) his honour is more interessed, then any parents can be in the behaviour of his own children. And consequently we must conclude, that if all the States in the world were left without government, yet God would give laws, nay, the most exact and perfect laws, for the well ordering of his own Church, seeing it redounds so much to his own honour, as *Moses* tells us, *Deut.* 4. 7, 8.

2 In which his own honour is most interessed.

Thus then the first Position proposed is evident enough, that the Church of God must have a law. The next is more clear then it, that this law can bee found in no other books then the Scriptures. And, to prove it, we need no more but to put men to produce us any other volume besides this sacred book, wherein that law is written, let them name us to whose custody it was committed, and where it may be found. There is no reason the law given to the Church should bee committed to any other then the Churches keeping; now the Church acknowledgeth no other Book for the word or law of God, but this alone; neither did ever any dare to pretend that any other book besides this, was Gods word or law; if any should, the very comparing of such bastard-writings, with the true word, would easily discover them to be no better then counterfeit.

This law can be found no where but in the Scriptures.

1 Because the Church, the keeper of its own records acknowledgeth no other.

2 Other bastard-writings compared with it appear to be counterfeit.

But to clear this point more fully, we shall desire to manifest this one truth more, which any sober minded man will easily assent unto, namely, that it is neither possible, nor in any sort convenient,

Besides, 1. It was not possible that any other then God himselfe should give this law.

ent, that the law for the governing of the Church should be given by any other then by God himself. First then, it is not possible, and that upon a double ground. The first is, that God being a Spirit, and therefore to be worshipped and served in spirit and truth, *John* 4. 24. the laws that prescribe the duties of that worship and service, must of necessity reach to the spirit and inward man. Now the giving of such laws is beyond mans power, and therefore no law-giver from the beginning of the world, ever took upon him that task. And indeed, it were absurd for a man to give such lawes, of the observation or breach whereof he could take no account: now we know, seeing no man can know the thoughts of another mans heart, it is impossible for him to judge whether they be answerable or contrary to the law, by which they were appointed to be ordered.

1 Because it rules the spirit of man, to which no creature can give a law: As being unable to take accompt of the breach thereof.

The second reason, why it is impossible for any other then God himself, to give a law unto the Church is, because it is agreeable to all rules of equity, that Gods own will should be the law and rule to all creatures, seeing they are all the work of his hand, much more to the Church, which besides her Creation, he hath purchased to himself by the blood of his Son, *Act.* 20. 28. And consequently being his own, by the strongest title, must be disposed according to his will, even by our Saviours rule, which allows one to doe with his own what he will, *Mat.* 20. 15. If then Gods will must be the creatures law, who can give it but himself

2 Because Gods will must be the Churches law.

Being his own both by Creation and Redemption.

for who hath known the minde of the Lord, *Rom.* 11.34? Surely, if none know the things of man, but the ſpirit which is in man, the minde of God can much leſſe be known by any but his own Spirit, 1 *Cor.*2.11. It is true concerning a mans mind, ſeeing it is moved according to reaſon, in order to the end which he propoſeth to himſelf, therefore one that knows another mans end, may with ſome probability gueſſe at his thoughts, and purpoſes tending to that end, which *Solomon* implies in affirming, that though counſell be hidden deep in the heart of man, yet a man of underſtanding may draw it out, *Prov.*20.5. And ſo a man knowing that Gods main end, in all his ways, is his own honour, may conclude that Gods law muſt be ſuch as may direct men in thoſe ways, in which they may moſt glorifie God. But what thoſe particular directions muſt be, it is impoſſible for men to gueſſe, till God himſelf reveal them.

Now none can know Gods minde but himſelf.

It is true, that the very light of nature, which God hath planted in every man, will diſcover unto him ſome of the chief heads of the duties, that he requires of him, as to love the Lord with all our hearts, and to fear, and ſerve him, *Deut.* 10.12. And to ſerve one another through love, *Gal.*5.13. But in what particular ſervices we are to expreſſe our piety to God, or love to men, what man can preſcribe or imagine? For that the ways by which both theſe main duties may be performed, are various and divers, it is evident, now to which of theſe different ways God would direct one, it was impoſſible to gueſſe, till God himſelf had made

made it manifeſt in his own word.

Eſpecially laws poſitive muſt needs bee given by God alone

To give inſtance of this truth in ſome particulars; it was impoſſible for any man to conceive what ceremonies or outward acts God would accept and be beſt pleaſed withall in the duties of his worſhip. No man could divine that the tree of life ſhould be a Sacrament to *Adam* in Paradiſe: or Circumciſion to the Jews, or Baptiſme and the Lords Supper to Chriſtians. For ought any man could conceive to the contrary the Prieſthood might have been ſetled upon the Tribe of *Simeon*, as well as *Levi*. The reſt of the Sabbath might have been fixed on the ſecond or ſixth day, as well as on the ſeventh, and on the firſt, if God had ſo appointed it. And for the duties of the ſecond Table, it was not of abſolute neceſſity that God ſhould eſtabliſh ſuch kinde of ſubordination and ſubjection of one man to another, as he hath done, or give every man a propriety in his goods, to poſſeſſe them as ſeverall to himſelf, or limit one man to one wife, and ordain marriage for the onely way of propagation of mankinde: ſeeing that, although all theſe are fit and convenient, yet God (if he had pleaſed) might have given other rules for the governing and eſtabliſhing peace among men, and it was as lawfull for him to give the creatures what laws he pleaſed, as to give them what natures he pleaſed. So that ſeeing the law for the right ordering of the creatures depends meerly upon Gods will, which cannot be known unleſſe himſelf reveal it, it muſt needs be granted

which

which was firſt propoſed, that none could give the law to Gods Church but God himſelf.

Next, if it had been poſſible, it was no way fit, either for the advancing of Gods honour, or for the furthering of mans good, that any other ſhould give that law then God himſelf. Not fit for Gods honour in two reſpects; Firſt, Gods authority could be no way ſo well preſerved, as by giving his own law to his people; ſeeing all men acknowledge that giving of laws is an honour annexed to the higheſt power, although the execution of them be committed to Magiſtrates of a lower degree. It may be probably gueſſed, that even heathen Law-givers, by pretending, either conſulting with their gods in giving their laws, or allowance of them by them, acknowledged law-making to be a divine prerogative; which yet is more fully manifeſted by this, that we acknowledge no law to bee juſt that is not either founded on, or conſonant to Gods law, either written in mans heart, or delivered in his word. So that it was fit that God ſhould give the law to his own people, to preſerve his own authority amongſt them.

2ly Nor is it convenient that any other then God ſhould give this law.

1 For preſerving Gods authority.

Again, it is requiſite for Gods honour in another reſpect, that none but God himſelf ſhould give his own law to his people, becauſe none is able to give ſo perfect a mirrour of God, as himſelf. As for men, we know none of them hath ſeen God at any time, *John* 1. 17. and it is ſo little a portion that they know of him, *Job* 26. 14. that it is impoſſible they ſhould ſet him out as he deſerves.

2 And that we might have a perfect mirrour of him. Which none could give but himſelf.

deſerves. Now it is for Gods honour that hee ſhould be expreſſed as fully as may be; which neither is, nor can be performed ſo exactly by any man, as it may be by his law, which repreſents unto us the image of his minde, and will, and gives us a more diſtinct knowledge of him then his works can doe. Nay, his word ſerves as a Commentary to his works, as laying before us the rule, according to which God orders all his ways: ſo that by the help thereof, we underſtand the righteouſneſſe and holineſſe of all his acts, as *David* did, *Pſa.*73.17. which he could not finde out before. It is true indeed, that the very works themſelves praiſe God, and ſhew him in his tender mercies, *Pſal.* 145. 5. 8. in his mighty power, *Job* 36.22.& 37.23. & Godhead, *Rō.*1.20. yea commonly in his righteouſneſs, in rewarding and puniſhing, *Pſa.* 58. 11. But they neither expreſſe him ſo diſtinctly, nor conſequently affect the heart ſo deeply, as they doe when they are illuſtrated by the word, as *Job* confeſſeth, *chap.* 42.6. that he never ſaw God ſo clearly, nor abhorred himſelf ſo much, as when God deſcribed unto him his works, in that conference, *Job* 38. *&c.* Wherefore ſeeing the image of God is moſt exactly expreſſed unto us in the word, it is moſt fit that the word, that repreſents him to us, ſhould be given by God himſelf, who knowing himſelf beſt, can give us the moſt perfect draught of his own face. Beſides theſe reſpects unto Gods honour, in regard of mans good, it was not convenient that the Scriptures which

contain

contain Gods-law to his Church, ſhould be given by any other then God himſelf. For firſt, mans heart would hardly be brought to ſtoop to any power but Gods alone, whoſe voice onely prevails upon the conſcience, and ſubdues the very thoughts and imaginations of the ſpirit, which the voice of no man can doe. Beſides, nothing can make our ſervices, performed to God, or man, to be duties of obedience, but the undertaking of them upon Gods command, which we do, when we know the precept that preſcribes them to be the voice and word of himſelf. Laſtly, nothing but Gods word could aſſure us of the rewards of our obedience, to make us always abundant in the work of the Lord, knowing that our labour is not in vain in the Lord, 1 *Cor.* 15.58. nor make a man tremble at the curſes threatned againſt the diſobedient.

3ly For más good.
1. To ſubdue his heart to obedience.
2. To make his ſervices accepted.
3. To aſſure his reward.

Wherefore, ſeeing the Church of God muſt have a law, by which it muſt be governed, unleſſe we conceive God to be more regardleſſe of his own people, then he is of the reſt of the world. And next, ſeeing it was impoſſible that any ſhould give this law, but God himſelf, becauſe none but himſelf could know his own minde. And thirdly, ſeeing if it had been poſſible, yet it was no way convenient, either in reſpect of Gods honour, that God ſhould commit the authority of making laws to any creature, or ſuffer his own image, which is repreſented in his law, to bee drawn out by man, who knows him but imperfectly, or in reſpect of man, who ſhould have

been left uncertain, both of the acceptance of his services, and of the assurance of his rewards, if the law, that requireth the one, and promiseth the other, were not given by God himself, the position which we undertook to prove, must needs remain firm and infallible, that none could or was fit to be the Author of the Scriptures, wherin the law of God is contained, but onely God himself.

Sect. II.

That the holy Scriptures appear evidently to be the Word of God.

THe marks, or notes, by which the holy Scriptures are evidently discovered to be Gods word, are divers, of which we shall for the present content our selves with three only, and those which are most easie to be discerned. The first is, the style and phrase of speech, wherein the Scriptures apparently differ from all other writings, composed by men. The second is, the subject or matters which the Scriptures handle, which are many times beyond the compasse of mans reason to finde out, and therefore must be revealed by God himself. The third evidence, is taken from the wonderfull effectuall power, which the Scriptures appear to have upon the hearts of men, in terrifying, comforting, subduing, and renuing them; of which in their severall order.

Mar.

Mark I.
Of the ſtyle and phraſe of the Scripture.

SAint *Paul*, 1 *Cor.* 2. 4. proves unto the *Corinthians*, that his Miniſtery was of God, becauſe it carried with it great power and authority, in ſimplicity and plainneſſe of ſpeech. Majeſty, is for the moſt part a character of power and authority, and that ſo lively, that it is not eaſily counterfeited. Outward ornaments grace it not much, neither doth the want of them much obſcure it. And it is therein like unto light, ſimple indeed, but yet ſo beautifull and glorious in it ſelf, that the addition of any colour, rather blemiſheth then adorneth it; ſuch is the Majeſty of the Scriptures ſtyle, nothing is more plain, as being for the moſt part void of the ornaments of art, and eloquence, and yet appears ſo full of Majeſty, to ſuch as well obſerve it, that it moves awe and reverence in the heart. It is true, that this Majeſty is not ſo eaſily diſcovered in every phraſe, and clauſe of a ſentence, but is moſt clearly manifeſted in the whole frame and compoſure of thoſe holy writings. As the Majeſty of a mans countenance is not ſo fully diſcovered in any one part of the face, as in the whole viſage taken joyntly together.

The Majeſty of the Scriptures manifeſts them to be Gods Word.
1. In the compoſure, void of art yet full of power.

Of this Majeſty whereof we now ſpeak, it wil be more eaſie to give an inſtance then a proof, ſeeing it can be no otherwiſe diſcovered then light is, by the very view of it ſelf: Any man, that advi-

ſedly reads the Scriptures, may eaſily obſerve ſuch weight in the words and phraſes of ſpeech, and ſhall meet with ſuch high and unuſuall, and yet plain and ſignificant expreſſions, in divers paſſages of that book, that he ſhall be enforced to acknowledge, that which the Phariſees ſervants ſent to apprehend our Saviour reported of him, that never man ſpake like that man, *John* 7.46. And yet withall, this ſeems to be ſome probable argument of ſuch a Majeſty in the ſtyle of the Scriptures, that it ſo ſtrangely ſuits with thoſe high myſteries which are handled in that book, that it cannot well be fitted to any other ſubject. So that if thoſe divine truths be expreſſed in any other then a Scripture phraſe, they ſeeme to loſe much of their luſtre and beauty; and if that phraſe be applyed to any other ſubject, then thoſe holy myſteries, it ſeems like *Sauls* armour on a childes back, or a parable in a fools mouth, as *Solomon* ſpeaks, *Prov.* 26.7.

Now then as a mans countenance diſcovers in ſome meaſure, the ſpirit that is within him, (as a Prince, and ſome baſe abject having a diverſe aſpect, a different comportment, another kinde of ſtyle or phraſe of ſpeech, are judged to have a different ſpirit within, from which thoſe outward effects proceed, the one baſe and abject, the other heroicall and generous) ſo the Majeſty of that high and lofty ſtyle, wherein the Scriptures are written, diſcovers a divine ſpirit full of Majeſty and power, which ſtamps that character upon them. But this Majeſty with which the Scripture

ſpeak

ſpeaks, beſides the bare phraſe and ſtyle, will bee yet farther manifeſted, by that ſtrange and unuſuall manner of commanding, with great Authority and power, which we find frequent in that book, far different from the commands of men, as will appear eaſily in theſe enſuing circumſtances.

He that reads a law, which neither intreats, nor perſwades, but preſcribes and commands, conceives preſently that he hears the voice of Authority: But when he obſerves, that the command is not to all alike, but is delivered with relations and reſpects to men, according to their ſeverall ſtates and degrees, and that it extends not to all men in generall, but onely to the inhabitants of ſuch a Country, or members of ſuch a Society, he muſt needs withall diſcern it to bee the voice, not of a ſupream, tranſcendent, and abſolute, but onely of ſome limited and bounded power, extending neither to all, nor to thoſe which are ſubject to it, indifferently and equally. 2. In the cõmands.

But when in Gods book he reads a law delivered in another form, propoſed to the whole world, without any limitation of Country, Nation, or State, how can he conceive otherwiſe, but that he hears the voice of a tranſcendent power, that extends it ſelf over all the world? And when he findes Kings and Beggers ſpoken of, and to, in the ſame phraſe of ſpeech, without reſpect or reſervation of honour, or diſtinction of degrees, how can he chuſe but fixe his thoughts on that infinite Majeſty, before which rich and poor, Prince and Subject, are all alike, becauſe they are all the work 1. Given to the whole world, and without reſpect of perſons.

of his hands, as *Elihu* speaks, *Iob* 34.19.

2. Reaching to the very thoughts.

Secondly, we see that the commands of the greatest earthly Potentates, reach no farther then the ordering of mens outward conversation, but extend not to the ordering of the motions or thoughts of the heart, whence it is that we usually say (and justly may in respect of humane laws) that thoughts are free. So then, when we see that men dare not take upon them the regulating of mens thoughts, by any law, wee must needs suppose that they acknowledge, that their power reacheth not to the minde and spirit, unto which they can give no laws, because they cannot know when they are broken or obeyed. But God in his word gives laws to the conscience, and commands the thoughts, and inward motions of the minde, requiring to love God with all the heart, *Mat.* 22.37. and ones neighbour as our self, *ver.* 39. and forbidding lust, anger, malice, &c. and other inordinate motions of the minde, *Mat.* 5.28. *Lev.* 19.17. Which necessarily implies, that he that gives such laws is the God of the spirits of all flesh, *Numb.* 27.16. the searcher of the hearts, *Ier.* 17.10. able therefore to know, and judge the obedience, or rebellion of the very thoughts of the soul and spirit.

3. Extended to creatures out of mans power and command.

In the third place, we must needs grant, that though no creature be exempted from mans service, yet there are many of them that are not under his command, as being without his reach, or too great to be mastered by his power; such are the heavens, with all their hosts, the earth, the seas

ſeas, the windes,&c. which the Lord himſelf ſeems to have reſerved to his own juriſdiction. Hence it was, that thoſe that thought our Saviour to be but a meer man, wondred to hear him rebuke the windes, *Mat.*8.26,27. a thing that no meer man, well adviſed, ever did. As for *Ioſhua's* words to the Sun and Moon, *Ioſh.*10. 12. they have indeed the form of a command, but had onely the vertue of a prayer, ſo that the Lord, and not the Sun heard *Ioſhua*, *ver.*13. Seeing therefore men forbear to command the heavens, earth, ſeas, windes, &c. and in Scriptures wee finde commands and bounds given to the ſeas, *Iob* 38.11. *Pſ.* 104.79. the earth fixed to a place, by Gods decree, *Pſ.* 119.90. his word ſetled in heaven, *Pſ.*119.89. the windes, fire, hail, ſnow,&c. fulfilling his word, *Pſal.*148.8. we muſt needs acknowledge, that the voice that commands all theſe, is the word of that powerfull Lord, who having made all theſe things, hath right and power to command and give laws unto them according to his pleaſure.

Laſtly, no man well adviſed, ever took upon him to threaten thoſe things that were beyond mans power to effect, and therefore ſeeing that reacheth onely to mens outward eſtate and no farther, and that too limited to the bounds of this preſent life, we never finde mens ſanctions, given in their laws, extended beyond the promiſes or threats of preſent, or outward good: or evill: as for inſtance, either to give or take away mens liberty, their wealth, or eſtates, or life at the moſt. But Gods word threatens plagues up-

4. Fortified with ſanctions of promiſes and threats beyond mans power.

on the ſoul, hardneſſe of heart, a reprobate ſenſe, a trembling ſpirit, a ſpirit of madneſſe, and giddineſſe: and promiſeth light of knowledge, power of faith, encreaſe of grace, &c. nay, reacheth beyond this life, to eternity, threatning the wicked with the worm that dieth not, *Iſa.*66.24. everlaſting fire, *Mat.*25.41. everlaſting chains, *Jude* 6. and promiſing an inheritance immortall, 1 *Pet.* 1. 4. a Kingdome that fadeth not, Rivers of pleaſures in Gods preſence for evermore, *Pſal.*16.11. Such promiſes and ſuch threatnings which exceed the limits of any mortall power to beſtow or inflict, muſt needs be acknowledged to proceed from the God of ſpirits and eternity.

Lay all theſe particulars together, and thus we may frame the argument, drawn from the commands which we finde in Scripture, to prove it to be the word of God. That voice which commands and gives laws to the whole world, and that without reſpect of perſons, that preſcribes and gives rules to the thoughts of the heart, that promiſeth and threatneth rewards and puniſhments to the ſoul, and that eternally, that gives laws to thoſe creatures, over which no man had, or ever challenged any power, the heavens, earth, ſeas, windes, &c. that muſt needs be the voice and word of God; But ſuch is the voice that ſpeaks in the Scriptures, therefore the Scriptures muſt needs be acknowledged to be the voice and word of God. Thus the Majeſty of the Scriptures manifeſted in their lofty plain ſtyle, and in their tranſcendent commands, and ſanctions, diſcover

theſe

theſe ſacred volumes, to be the word of him to whom alone belongs Majeſty, Authority, and Power.

Marke II.

Of the ſubject or matter handled in the Scriptures.

The ſubjects handled in Scripture ſhew them to be Gods word.

THe ſecond argument, by which the Scriptures may be proved to be Gods word, is drawn from the conſideration of the ſubject, or matters which are handled in them, and they are either principles of faith, or rules of practiſe: Now before we ſpeak of them particularly, thus much muſt needs be acknowledged in generall, as an undoubted truth. Whatſoever was impoſſible to be known by any creature, or to be found out by diſcourſe of naturall reaſon, that muſt of neceſſity be diſcovered and made known by God himſelf. But it will appear, as evidently as the very light, that moſt of the grounds of faith, which the Scripture propoſeth unto us, are ſuch as neither eye hath ſeen, nor eare heard, nor ever entred into mans heart, 1 *Cor.* 2. 9. and therefore could never be either revealed or diſcovered by man. Wherefore, ſeeing we finde them diſcovered in the Scriptures, we can doe no leſſe then acknowledge them to be the word of God. Of theſe two Propoſitions onely the Minor is queſtionable, which will be ſufficiently cleared by the inſuing inſtances.

Impoſſible to be diſcovered by light of Nature.

1ſt. The Principles of Faith.

To begin with the moſt eminent object of faith, God himſelf. No man hath ſeen him at any time,

God himſelf.

John

John 1.18. neither conſequently knows him as he ought, as our Saviour teſtifies, *John* 17.25. much leſſe can manifeſt him unto others. Indeed, that God is, yea his Godhead and power are underſtood by the works of Creation, *Rom.* 1.20. But how little true knowledge of God is diſcovered to naturall men by that way of groping, as the Apoſtle tearms it, *Acts* 17.27. appears by the writings of the moſt learned amongſt the Heathen (to omit the phantaſies of the reſt) who ſpeak ſo little, and ſo uncertainly concerning God, that they ſeem like the blinde man, whoſe eyes were not yet fully cleared by our Saviour *Mark* 8.24. who ſaw men walking like trees. Neither indeed are their writings, compared with the Scriptures, revealing the glory of God in the face of Chriſt, 2 *Cor.* 4.6. ſo much as the light of a candle to the Sun ſhining at noon day. As for the myſtery of the Trinity, it is generally acknowledged to bee a ſecret, unſearchable by naturall reaſon, or diſcoverable any way but by the revelation of the Word and Spirit.

2. The Creation of the world, with the manner & order of it.

Next unto God, may follow the Creation of the world, which we likewiſe beleeve by faith, *Heb.* 11.3. which although the Heathen, upon the conſideration of the creatures, by the light of naturall reaſon, were forced to acknowledge, and conſequently that it muſt be the work of a God: yet that the creatures were made by Gods meere word, finiſhed in ſixe days, and created in ſuch order as we finde mentioned, *Gen.* 1. no Heathen man ever took upon him to relate: neither (ſee

in

ing man was made the laſt of all creatures) was it poſſible for him to divine, what was done before he had any beeing; wherefore the Scriptures, ſo exactly deſcribing the time, means, and order of the Creation, muſt needs be the Word of the Wiſdome of the Father, who was brought forth ere the mountains were ſetled, *Prov.* 8.25. preſent when he prepared the heavens, *ver.* 27. by his Father when he appointed the foundations of the earth, *ver.* 29,30.

3. The hiſtory of mans fall and the conſequents of it.

Thirdly, the ſtate of man before his fall, the whole hiſtory, means, and manner of his fall, with all the circumſtances thereof, eſpecially the corruption that it brought upon the whole nature of man, which we tearm Originall ſin, together with the ſubjection of all men to the curſe and wrath of God thereby, and the manner how it is propagated, both in the ſtain, and guilt of it to poſterity, as they are things unſearchable by naturall reaſon: ſo the memory of them being once loſt, together with the antiquities of the firſt times of the world; or at leaſt imperfectly and uncertainly delivered and related to poſterity, through ſo many hands, as it muſt needs paſſe, before the time of *Moſes*, it was impoſſible but the full and certain knowledge of them, muſt be hidden from ſuch as had no better light then that of nature, to ſearch them out; wherefore we find that they are wholly paſſed over in all writings of Heathen men, but in the Scriptures are clearly opened, as far as they are neceſſary to be known, which ſhews them to be the Word of God, ſeeing they

they reveal theſe things that cannot be taught b humane reaſon.

4. Mans Redemption by Chriſt.

Fourthly, that wonderfull myſtery of man Redemption by Jeſus Chriſt, being a ſecret tha never entred into mans heart, 1 *Cor.* 2. 19. wa never ſo much as dreamed of by any natural man, neither doe we finde the leaſt ſyllable of i in any Heathen mans bookes. The truth is, i ſeems ſo incredible a thing to fleſh and blood, tha the Prophet, not without cauſe, when he begins t ſpeak of this wonder, asks, who hath beleeve his report? *Eſa.* 53. 1. and the Apoſtle tels us, tha when it was preached, the learned Grecians ac counted it fooliſhneſſe, 1 *Cor.* 1. 27. or a meer phantaſie. Now that which ſeems incredible t reaſon, when it is known, was very unlikely to b found out by reaſon at the firſt, before it wa known. If there were no more but this, that thi wonderfull work proceeded meerly from the fre motion of Gods will, without any other cauſ moving thereunto, then his own love and com paſſion, as Chriſt himſelf affirms, *Iohn* 3. 16. An the Apoſtle, 1 *Iohn* 4. 10. how could any man di vine, what God purpoſed in his own heart befor he had wrought it, unleſſe himſelf had revealed it? So that it muſt needs be granted, that thi word which ſets out unto us the myſtery of ou Redemption by Chriſt, muſt be the Word of God himſelf.

5. The benefits thereof.

Laſtly, the condition into which man is redeemed by Chriſt, is another myſtery, hidden from the eyes of all that ſee by no clearer light, then that

that which naturall reaſon yeelds them. It was utterly impoſſible for any man, by the light of nature, to have diſcovered our myſticall union into one body with Chriſt, by the Spirit; our adoption by grace to be the ſons of God; our Juſtification by faith, through the imputation of Chriſts righteouſneſſe; our Renovation or new birth, wherein our hearts are changed by the effectuall working of the ſpirit; the reſtitution of our bodies to life again, with a change from the ſtate of corruption to incorruption, of naturall, and earthly bodies, to ſpirituall, and heavenly, and our glorious, and ever bleſſed condition to be enjoyed hereafter, in the immediate, and everlaſting fruition of God in the higheſt heavens. Wherefore, we finde not ſo much as any mention of theſe things among any of the Heathen, unleſſe perhaps they ſtumble upon the immortality of the ſoul, which yet they rather dream of, then underſtand diſtinctly. Wherefore the Scriptures revealing unto us ſo clearly all theſe things which naturall reaſon could neither teach nor comprehend, muſt needs be acknowledged to be the Word of God.

Unió with Chriſt. Adoption. Juſtification. Renovation. Reſurrection of our bodies to glory.

It appears then hitherto, that the principles of faith, laid down in the Scriptures, muſt needs be acknowledged to be revealed by God, and not by man. The ſame truth will be evidently manifeſted, in the rules of practiſe, if they be duly weighed. To begin with the duties to be performed unto God, and firſt with the affections and right diſpoſition of the heart. The Apoſtle tels us, we

2ly Many rules of life. 1. The inward diſpoſition of the heart toward God in fear, love, & faith.

we cannot beleeve on him of vvhom vve have not heard, *Rom.* 10. 14. and the Pſalmiſt affirms, that they onely truſt in him, that know his name, *Pſal.*9. 10. and we know that it was the lively repreſentation of God unto him, that ſtrook that deep impreſſion of fear into *Iobs* heart, and made him vile in his own eyes, *Iob* 40.4.& 42.5,6. The truth is, thoſe holy affections of love, fear, and affiance in God, cannot be grounded on any other, then a true, and diſtinct knowledge of him, which, as we have ſeen already, the light of naturall reaſon could never diſcover: ſo that none can preſcribe unto us the right diſpoſing of the heart towards God, in thoſe holy affections of love, fear, and faith in him, but the ſame that can reveal unto us the right knowledge of himſelf.

To bee wrought in us only by the full diſcovery of God unto us.

As for the outward duties of worſhip, that they cannot be deviſed by men, but muſt be appointed by God himſelf, the very light of nature taught Heathen men themſelves. Wherefore we finde that thoſe forms of worſhip which they obſerved, the wiſeſt amongſt them either took from the *Sibylls* books, or from ſome other directions pretended to be given by the Gods themſelves. Neither can we poſſibly be aſſured that ſuch rites, as we worſhip God withall, are accepted, unleſſe God himſelf preſcribe them, as we ſee he did the whole form of ceremoniall worſhip in the Leviticall law, and the Sabbath, and Sacraments, both in Paradiſe, and under the Goſpel by our Saviour Chriſt.

2. And outward duties of worſhip.

In the obſervation of the Sabbath, uſe of the Sacraments, &c.

And for the ſervices which are to be perfor-

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med to men, firſt, we finde little in the Precepts of ſuch as are meer Moraliſts, concerning that fountain of thoſe duties, whence they ought to flow, which is love, without which none of them is accepted, 1 *Cor.* 13.3. Neither doe we finde that meaſure of love required by them, which our Saviour commands, to love our neighbour as our ſelf, *Mat.* 5.44. wherein he affirms we go beyond naturall men, and conſequently implies that we doe more then naturall reaſon teacheth, whence it will follow, that the law which requires that duty, was not given by man, and therefore muſt needs be acknowledged to be the Precept and Word of God, and not of man.

Nay, beyond all this, we find that Gods Word requires of us the deniall of our ſelves, and that every way, both of our own vviſdome to preſcribe, (as the Lord requires his people to do not vvhat is right in their own eyes, *Deut.* 12.8. but what is right in the eyes of the Lord their God, *Deut.* 13.18.) and of our own ability to undertake and perform, (as our Saviour requires us to bring forth fruit in him, vvithout vvhom vve can doe nothing, *Iohn* 15.5.) and of our own ends, (as the Apoſtle tels us, that vve muſt bring forth fruit unto God, *Rom.* 7.4. that he may be glorified, *Mat.* 5.16. and therefore the Prophet cals *Iſrael* an empty Vine, becauſe he brought forth fruit to himſelf, *Hoſ.* 10.1.) whence it is, that our Saviour makes this ſelf-deniall, the firſt ſtep to Religion, *Mat.* 16.24. A duty that humane reaſon is ſo far from preſcribing, that it cannot ſo much as allow and

3. Moſt of all ſelf-deniall, which nature never taught.

and ſubmit unto it when it is preſcribed, and that becauſe it cannot finde out mans emptineſſe and weakneſſe, the ground on which ſelf-deniall is founded, or at leaſt ſenſibly acknowledged. Wherfore the Scriptures, which require that duty, which is ſo contrary to the principles of nature, muſt needs be the Word of God.

Thus we ſee, that the ſubject which the Scriptures handle, is above the pitch of humane wiſdome, whether vve look to the grounds of faith, or rules of practiſe, which are layed down therein. The true knowledge of God vvhom the world hath not known: the great and glorious works of the worlds Creation, vvith the time, manner and order thereof: And of mans Redemption after his fall, and corruption thereby; together with the ſtate into which he is redeemed, to be myſtically united to Chriſt, by the Spirit, which gives him intereſt in his merits and righteouſneſſe, makes him Gods childe by adoption, and an heir of glory. The duties of fear, love, and affiance in God, all grounded on the true knowledge of him. And laſtly, the ſervice of love to man, binding him to love his neighbour as himſelf, yea, his very enemies, and above all things to deny himſelf. So that the Scripture diſcovering thoſe things, which naturall reaſon could never finde out, muſt needs be acknowledged to be delivered by God himſelf, and to be his Word.

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Mark III.

Of the powerfull effects of the Scriptures upon mens hearts, which discover them to be the Word of God.

The two former Markes of the Scriptures, which manifest them to be the Word of God, appear as it were in the face, and body of that sacred volume; this third Mark is taken from the wonderfull, and supernaturall effects, that they work upon the heart and conscience, which are such as cannot possibly be performed by any other then a divine Power. These effects may be reduced unto three heads. *First*, the wounding and terrifying. 1. *Secondly*, the converting and renuing. 2. *Thirdly*, the comforting and reviving of the heart. 3. Neither of which being possible to bee wrought by the power of man (as we shal manifest by and by) it must needs be granted, that the Scripture, which produceth such wonderfull effects, is not of man, but of God, seeing we know no cause can work an effect greater, and of an higher nature then it self.

To begin with the first; the terrours and prickings of heart, which are caused in men by Gods Word; It cannot be denyed, but there may be, and are sometimes wrought in mens hearts some naturall terrours, which may cause in them much unquietnesse; but between such naturall passions, and these spirituall agonies, which are wrought by the word, there will appear a wide difference, if they

The first Effect of the Word, the pricking of the heart. Differing from naturall terrours,

they be well examined, and that more ways then one, which may be eaſily made manifeſt, by obſerving, *firſt*, the grounds whence either of them doe ariſe; And *ſecondly*, the effects which the one and the other produce, in thoſe on whoſe hearts they make impreſſion, with the different conſequents that follow thereupon.

1. In the grounds upon which they be raiſed.
2. In the effects produced by them.

Concerning the grounds, upon which terrours are raiſed in mans heart, the cauſes of ſuch as are naturall, appear to be evidently different from thoſe which raiſe ſpirituall paſſions. For we cannot be ignorant, that every man by nature, having imprinted in his heart ſome rude notions, at the leaſt both of good and evill; and withall ſome acknowledgement of Gods Juſtice, Holineſſe and Power, and having beſides a conſcience within his own breaſt, ſitting as Judge, to paſſe cenſure upon his own ways and actions, before which his thoughts accuſe or excuſe one another, as the Apoſtle ſpeaks, *Rom.* 2. 15. muſt needs have uſually ſome ſenſe of every known ſin, either more or leſſe. Whence it follows, that the more the conſcience is illightned, and by that means awakened, to look back upon a mans own ſin, and the wrath of God lying upon him for ſin, and his powerfull revenging hand purſuing him, the more he muſt of neceſſity be diſtracted in his thoughts with fearfull terrours, which may cauſe his life to hang before him, *Deut.* 28. 65. and to be bitter unto him, and yet theſe terrours, as ariſing from naturall principles, are meerly naturall, being cauſed by a naturall ſenſe of ſin, and acknowledge-

The grounds of naturall terrours.
1. A naturall ſenſe of ſin.
2. A naturall acknowledgment of Gods Juſtice, Holineſſe, and Power.

All working in the heart fears of puniſhment.

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ment of Gods wrath, and fear of his own danger thereby, which any man may have by nature.

From this apprehension of the guilt of sin, and fear of the punishment that follows it, the cases that affect a godly mans heart, differ in two respects: *First*, the terrour raised in a good mans heart, by the Word, is for sins of another nature, then are those that trouble naturall men. *Secondly*, they are affected by them on different considerations of Gods revenging hand. For the former, a naturall man is usually sensible onely of sins against the law of Nature, and especially sins against the second Table. But the Word of God represents unto a man chiefly, more secret and inward evils, infidelity, pride, self-love, sensuall affections, hypocrisie, hardnesse of heart, and the like, and causeth them to appear unto him the foulest, and most abominable of all kinds of sin, that can be committed.

The grounds of spirituall terrours.

1.

2.

1. Discovery of the sins of infideliry, pride, &c.

2.

In the second place, that which affects a naturall man in sin, is either something that accompanies the sinne, as shame, or danger of wrath and vengeance, of which *Cain* complains, *Gen.* 4. 14. Or the sin, as it is a trespasse against man, and a wrong done to him, which affects him more then the sense of any dishonour done to God, as *Iuda* was sensible of nothing, but betraying innocent blood, *Mat.* 27. 4. But when Gods Word smites the heart, it represents to the guilty person, his trespasse against God, his Majesty, and Holinesse, which affected *David*, *Psal.* 51. 4. His unkinde and causelesse trespassing against the God that made,

2. And those as trespasses against God,

māde, ſuſtaineth, and carrieth him upon Eagles wings, *Deut.* 32. 10, 11. 15. His frowardneſſe, in treſpaſſing out of perverſeneſſe of ſpirit, againſt often warnings, and againſt the ſecret checks of his own conſcience. His folly, that thus perverts righteouſneſſe to no profit, *Job* 33. 27. forſaking the fountain of living waters, to hew broken ciſterns that hold no water, *Jer.* 2. 13. whereby he hath abaſed God in his heart, *Deut.* 32. 15. and ſet him at a lower rate then the tranſitory things of this life, yea, then his own bare luſts. By all which he hath defiled his own ſoul, is become like the beaſts that periſh, *Pſal.* 49. 20. nay, worſe then they, *Iſa.* 1. 3. ſo that he loaths, and is aſhamed of himſelf, *Iob* 42. 6. *Ier.* 31. 19.

3. And fear of Judgement certain, intolerable, eternall.

Now as the conſiderations in ſin, that affect men naturally, and ſpiritually, are divers, ſo are the apprehenſions of the danger, that comes by ſin; A naturall mans fears are like that of *Belſhazar*, *Dan.* 5. 6. ſomething he trembled at, but what it was he underſtood not, or like thoſe terrours threatned *Deu.* 28. 65, 66. wherin they ſhal fear day & night they know not why. But the Word of God ſhews one the cauſe of his fear, repreſenting the purity of thoſe eyes of jealouſie, which he hath provoked, makes it evident that God will by no means pardon the guilty, *Exod.* 34. 7. that he cannot be beguiled, will not be intreated, is impoſſible to be eſcaped, and yet cannot be endured, as ſmiting with the arm of God, and not of man: whoſe breath, as a river of brimſtone, kindles that pile of fire and much wood, which God prepares for

ſinners

ſinners, *Iſa.*30.33. whoſe worm dieth not, neither doth their fire goe out, *Iſa.*66.24. So that by the Word the ſinner ſees the rod, and who hath appointed it, *Micah* 6.9. and feels it in his apprehenſion certain, preſent, intolerable, and eternal: which compaſſeth him ſo with terrours, that he knows not what to doe, unleſſe he can make his peace with God, and procure his pardon.

Hence it follows, that as naturall and ſpirituall terrours are raiſed upon different grounds: ſo the effects and conſequents of them muſt needs be divers, which was propoſed to be handled in the next place. For naturall terrours produce nothing but aſtoniſhment and amazedneſſe, ſo that ſuch men lye down in their confuſion, fretting with indignation, and murmuring in their hearts, at their condition, with *Cain*, *Gen.* 4.13. and both fearing God, and hating him. On the other ſide, the terrours raiſed by Gods Word, in the heart, produce withall a loathing of ones ſelf, as a filthy creature, ſhame of ones own vileneſſe, griefe as much for his unkindneſſe towards God, as for his miſery by ſin; fear of the loſſe of Gods favour, as much as of his revenging hand, indignation at ones own folly, and wickedneſſe, ſtill acknowledging the Juſtice and Righteouſneſſe of God, which produceth at laſt deliberation what to doe, with the Prodigall ſon, *Luke* 15.17,18.

The conſequents of theſe ſeverall kindes of paſſions. In naturall men aſtoniſhment, fretting, hatred of God. In ſpiritual mē ſhame, grief for offending God, fear of loſſe of his favour. laſtly, deliberation what to doe.

So then, naturall terrours break, theſe melt the heart: naturall terrours are mixed with pride, theſe produce abaſement of the ſpirit: Naturall terrours cauſe repining at God, theſe indignation

at a mans self: Naturall terrours drive one from; these, unto God, to sue for peace, the former force him into the mouth of hell: these nash him into the bosome of Christ, with uncertain hopes at first, and with a trembling heart, as the Lepers adventured on the *Syrians* camp, 2 *Kings* 7. 4. yet with hope of some possibility to finde favour, and with a resolution to cast himself upon God, come what will; Such kinde of heart-breakings which are wrought by the Word, being impossible to be wrought by any naturall means, argue that word that causeth them to be of God, who worketh according to his own pleasure, in all things, what he will.

The second supernaturall effect of the Word, conversio. 1. The means whereof are manifested only in the Word, shewing,

Thus the first work of the Scripture, in pricking and wounding the heart, manifestly discovers it to be the Word of God, as working beyond the power of nature: But the conversion of the soul by the same Word, will make it yet more evident. Now it appears, *first*, by the means of his conversion, and *secondly*, by the nature and kinde of the work it selfe. The means by which the Word draws on the heart towards this work of conversion, are by proposing unto one cast down by the sight of sin, and sense of Gods wrath, two grounds, without which that work of conversion cannot be brought to effect. First, the unprofitableneſse, and inability of all creatures to help in that dangerous condition, in which he findes himself. Secondly, the way of reconciliation and peace, tendred by God himself, to repentant sinners, by the mediation of Jesus Christ his own Son.

1. The inability of all creatures to work our peace.

The inability of the creatures to doe us good in this caſe, is onely manifeſted by Gods Word, which makes it evident, that we cannot help our ſelves neither by flight from Gods preſence, which fils all places, *Pſ.* 139.7. nor by reſiſting his power, which would be like the encounter of the thorns with the fire, *Iſa.* 27.4. nor by intreating & making peace with him, who will by no means clear the guilty, *Exod.* 34.7. without ſatisfaction, which we cannot make in our own perſons, neither by our wealth, which is no ranſome for ſouls, *Pſal.* 49. 7,8. nor by our righteouſneſſe, ſeeing if we could fulfill the whole law, it is but duty, *Luke* 17. 10. and therefore can make no ſatisfaction for ſins paſt. All other creatures we finde in the ſame condition with our ſelves, debtors to God for all that they have or can doe, and therefore unable to ſatisfie for us, and as unable to defend us from Gods power, as they are to work our reconciliation: So that our ſalvation by any creature appears to be utterly impoſſible.

1. Of our ſelves to ſatisfie for ſins paſſed.

Either by our wealth, or by our righteouſneſſe.

2. Or by any other creature.

The heart of a ſinner, being by this means brought to deſpair of help unto ſalvation by any creature, the Word points out unto him that fountain which God hath opened for ſin and for uncleanneſſe, Chriſt Jeſus himſelf, the only Son of his Father, the holy one, in whoſe mouth no guile was found, *Iſa.* 53. 9. In whom God is well pleaſed, who was bruiſed for our iniquities, ſo far that God did ſee the travell of his ſoul, and was ſatisfied, *Iſa.* 53. 12. and who in our fleſh fulfilled all righteouſneſſe, and that for us. This

2*ly* Pointing out the onely way of making our peace Chriſt Jeſus.

1. Holy in himſelf.

2. Accepted of his Father.

3. Satisfying his Juſtice to the full.

4. Tendered to us by God himself.

means of reconciliation, the Scripture tels us God offers to all that will embrace it, and that upon his faithfull Word, which is truth it self, *Psa.* 119. 142. 151. Yea, makes it manifest that this mercy is of inestimable value, and beyond belief, yet that it becomes God to doe things incredible, to cause his mercies to exceed, not onely the mercies of men, but even mans apprehension, as the love of Christ passeth knowledge, *Eph.* 3. 19. that all men may be astonished at the consideration of his mercies, as well as of his judgments, and generally of all his ways, *Rom.* 11. 33.

A means, 1. Suiting with Gods Justice. 2. Magnifying his Mercy. 3. Discovering his Wisdome.

Thus Gods Word shews, that this way of saving sinners, suits well with Gods justice, because he pardons not without sufficient satisfaction; with his mercy, because it sets out the plentifulnesse of his compassion: *Psal.* 86. 15. & 103. 11. with his wisdome, because this is a way past finding out, as all his judgements are a great deep, *Psal.* 36. 6. and consequently makes a sinner confident, that a way of peace, proposed by God himself, ratified by his faithfull promise, and of such advantage to further his own glory every way, is really intended, upon which the distressed soul is encouraged to follow that only way, by which he sees hope of escaping the vengeance to come, which he could never have known, unlesse God had revealed it in the Scriptures, *Rom.* 16. 25, 26. which must therefore be acknowledged to be the Word of God.

4. And consequetly advancing his glory.

2. The nature of conversion, consisting,

Now if the grounds of mans conversion, could be found no where but in the Word of God, much

lesse

ſelfe could the act it ſelf of converſion, be wrought by any other inſtrument, then the ſame Word. For whereas converſion is the turning away of the heart from all creatures, himſelf and all unto God, which conſiſts in two main acts, ſelf-deniall, and totall ſubjection to God, it is evident that neither of theſe two can be wrought any other way, then by the power of the Spirit, working by the Word. To begin with ſelf-deniall, conſiſting in the abandoning of ones own wiſdome, righteouſneſſe, ability to doe any good, deſires and endeavours after his own ends, in credit, profit, pleaſure, or any other way: what wiſe man among the Heathen, guided by the light of nature, ever taught it, much more practiſed it? Or how is it poſſible that corrupt nature ſhould conquer it ſelf? Indeed, it is true that naturall wiſdome hath prevailed upon men, to change them from a vicious diſpoſition, to morall honeſty, perhaps ſomewhat out of conſcience, or more out of ſelf-reſpect, to grace themſelves by the honour of a vertuous diſpoſition, but to deny ones ſelf, one cannot be poſſibly perſwaded, but by ſomething that is not himſelf.

1. In ſelf-denial impoſſible to nature.

Again, it is impoſſible that the whole ſpirit of man, with all the thoughts thereof, ſhould bee brought under to a free and chearfull ſubmiſſion to Gods will, unleſſe the very temper and frame of it be altered. For that Gods deſires ſhould be our deſires, his will our will, his delights our delights (our wiſdome in this ſtate of corruption being enmity againſt him, *Rom.* 8. 7.) can bee wrought

2. In a totall ſubjection to Gods wil.

Which nature oppoſeth. And therefore muſt be new framed after Gods image, to bring it to this ſubjection.

wrought by no other way, but by making our nature anſwerable to Gods Nature, which neceſſarily requires the deſtroying of the corruption therof, & the creating of it after God, in wiſdom and holineſſe, *Eph.* 4.24. *Col.* 3.10. Now the changing, and new creating of the heart is beyond mans power, effected onely by him that made it at the firſt; wherefore, even in reſpect of our new birth we are ſaid to be his workmanſhip, *Eph.* 2.10. receiving this ſpirituall, as well as our naturall life from him, to whom it properly belongs to quicken the dead, *Rom.* 4.17. to raiſe up whom he will, *John* 5.21. as having life in himſelf: *v.* 26. wherefore the renuing of the heart, being a work above nature, and properly the effect of divine power; it neceſſarily follows, that the Scriptures, which are found by experience to be the inſtruments of that high and ſupernaturall work, muſt have a divine original, and conſequently be the Word of God.

The third ſupernaturall effect of the Word, reviving wounded ſpirits. To be effected only by Gods Word that wounded them.

The laſt of the divine and ſupernaturall effects wrought by the word, is the ſuſtaining & reviving of diſtreſſed & wounded ſpirits. Now that this can be effected by no other means then the Word, is manifeſt not only by experience, which makes it evident that humane wiſdome or eloquence can doe nothing to purpoſe this way: but beſides, by the conſideration of the cauſe whence the affliction of the ſpirit ariſeth. For ſeeing it is the apprehenſion of Gods wrath, provoked by ſin, that breaks the heart, it muſt needs be granted that it cannot be healed, but upon a perſwaſion

that

hat God is pacified, as we ſee in that wounded ſpirit, *Job* 33. 25. and in *David*, 2 *Sam.* 12. 13. which muſt be wrought by a meſſage comming from God himſelf, as it is God that muſt cauſe *David* to hear the voice of joy and gladneſſe, ere the bones that he had broken could rejoyce, *Pſ.* 51. 8. It muſt therefore be the ſame hand that hath ſmitten, that muſt heal, *Heſ.* 6, 1. wherefore ſeeing it is onely Gods Word that wounds the ſoul, as hath been ſhewed; the Word that reſtores and heals it, muſt needs be granted to be the ſame Word of God.

That no other means, but the voice and Word of God, accompanied with his Spirit, can perform theſe great works of melting, converting, and comforting the ſoul, we have ſhewed already. *Now it may be doubted*, whether thoſe effects, as they are beyond the power of nature, be not alſo beyond the power of the Word it ſelf. Seeing many hear and read that Word, in whom we diſcern no ſuch effect, but they remain ſtill ſenſleſſe, careleſſe, rebellious, and carnall, lovers of themſelves, and high minded, &c. and others walking in darkneſſe without light, *Iſa.* 50. 10. finding no peace nor comfort in the Word it ſelf, as if there were no balm in *Gilead*, nor no Phyſitian there, *Jer.* 8. 22. Now if the power of working theſe effects be in the word, how comes it to paſſe that they appear not in the greateſt part of thoſe that hear, and read it?

Object. But many uſe the Word in whom it works no ſuch effect.

To this we anſwer, that if this effect appear in ſome, although not in all, that make uſe of it, *Sol.*

it

1. If it work it in some, it proves it hath that power.

it sufficiently proves that it hath this power. Meat hath power to nourish, and medicines to cure, yet all are not cured by medicines, nor nourished by meat. To the producing of an effect, beside the power of the cause, is required a right disposition of the subject. The high-way, the stony and thorny ground, we know brought no fruit to perfection, which our Saviour tels us, was not by any defect in the Word, but by the ill disposition of the heart, *Mat*, 13.19.20. &c. And the Apostle tels us, that those that had not faith to mixe with the Word, profited not by it at all, *Heb*.4.2. Again, a cause powerfull enough in itself, may want effect, where it is not rightly applyed; there are that hear the Word and understand it not, *Mat*. 13. 19. Some that understand and beleeve it not, *Iohn* 12.47. Some that beleeve it, and remember it not, *Iam*. 1. 23. And lastly some that after all this apply it not at all, or at least not as they ought, taking hold of judgement, when they need the promises of mercy, or laying hold of mercy, when judgement is their portion, *Deut*. 29.19. Lastly, we must remember that the Word works not necessarily, as fire heats, but voluntarily, being only mighty through God, 2 *Cor*. 10. 4. working by the Spirit, which like the winde bloweth where it lusteth, *Iohn* 3. 8. Thus *Lydiaes* heart was opened by God, when others were shut, *Acts* 16.14. And many scoffed at Saint *Peters* Sermons, which notwithstanding converted three thousands, *Acts* 2.41.

2. Or the Word not rightly applyed.

3. The Word works not necessarily, but voluntarily.

We have then sufficiently manifested the Scriptures

tures to be Gods Word: *First*, they contain Gods law given to his Church, which was neither fit nor possible to be given by any other then God himself. *Secondly*, because they bear the lively character of divine Majesty, in the high and lofty plainnesse of style, and in those powerfull commands which we finde therein. And *thirdly*, for those high mysteries which they handle, which none could know, much lesse reveal, but God himself. And *lastly*, for the wonderfull effects of breaking, converting, and comforting, and reviving the spirit, which being works above nature, must needs be wrought by a supernaturall instrument, so that the Scriptures that effect them, must needs be acknowledged to be the Word of God. 1. 2. 3. 4.

Cap. III.

The Scriptures which have God for their Authour, must needs be of divine Authority.

The former Position being once granted, that the Scriptures are Gods Word, no man can question their Authority, whether that be of him or no. So that this evident truth, needing no power at all, our labour must be only to shew, what we mean by that divine Authority, which we challenge unto the Scriptures; for the opening whereof, we must *first*, consider in generall, what this name *Authority* imports. In Scripture, as well as in other Authors, the names of

Authority is not Power in genetall,

of Authority and Power are used indifferently, as if they were one and the same thing, although in strictnesse of signification, we may finde a reall difference between them. For this tearm Power implies that strength by which any thing not only subsists, but withall bears out it selfe against whatsoever opposeth it, and besides is enabled to work any notable effect; but this signification as making little to our purpose, we shall omit for the present.

But right to rule & govern.

More pertinently to the matter in hand, this name of Power is taken for that dominion and right of ruling, and governing, which one hath over another, to dispose and order that which is governed. In this sense Power seems to be a more generall name then Authority, as is evident by the correlative tearms opposed thereunto. For subjection (which imports any kind of subordination of one under another) seems most fitly to answer to Power, as the Psalmist matcheth mans dominion over the works of Gods hands, with subjection or putting all things under his feet, *Psal.* 8. 6. And obedience, which is a voluntarily yeelding or submitting ones selfe to anothers will, may bee conceived to bee more properly correspondent to Authority, as the Centurion expresseth the subjection of his servants and soldiers, by their readinesse to doe his will, *Luke* 7. 8. At least howsoever the names be sometimes used indifferently, there is manifest difference between prescribing to a reasonable creature, and between the disposing of that which is without reason.

Autho-

Authority therefore, being most properly restrained to the government of reasonable creatures, is that power by which a superiour hath right to prescribe unto such as are under him. By right, in this description, we exclude tyranny, which is the usurping of authority, without or against right. *Secondly*, when we place the exercise of Authority in prescribing, we imply that it properly extends onely to such as are capable of prescription, which are reasonable creatures. *Lastly*, we extend it to all kinde of prescribing, both to the understanding, what to assent unto and beleeve, and to the will, what to follow and embrace. All which particulars, if we lay together, we shall finde that Authority originally is founded in God alone, and that men have no title unto it, but by deputation from him, as the Apostle expressly testifieth, *Rom.* 13. 1.

And that most properly reasonable creatures.

2.

As being only capable of prescription.

To begin with that branch of Authority that prescribes unto the understanding, what to assent unto as truth, we know that this is a Power that no man may justly challenge, seeing a rule must be certain; now mans understanding we know is capable of error, *Rom.* 3. 4. and that for two reasons. *First*, mans knowledge is not by vision, or looking through the nature of things themselves, but by information from sense, which represents onely the outward appearance, 1 *Sam.* 16. 7. and leaves reason to guesse at the inward nature of things, wherein there cannot but be much uncertainty. *Secondly*, seeing it is light which makes all things manifest, *Eph.* 5. 13. which none hath originally

Which reacheth,

1. To the understanding, what to beleeve.

Which onely belongs unto God to prescribe.

1. Seeing he onely knows things by vision.

2. Onely hath light in himself.

originally in himself but God alone, who dwelleth in the light, 1 *Tim.* 6. 16. nay, is light it selfe, 1 *John* 5. 5. and therefore men can have no light but by communication from God, who illightens every one that comes into the world, *John* 1. 9. it must needs follow, that man can have no infallibility of judgement, because he judgeth by that light which is not in his own power, but is supplied or withheld according to the will of God, who disposeth it, at his pleasure.

Now then, men having no infallibility of judgment in themselves, must necessarily rest upon something without themselves for a certain rule of truth, which must needs be God alone. 1. *First*, because onely God both is light in himself, as we have shewed, and withall is in and through all things, *Ephes.* 4. 6. which are therefore said to be naked in his sight, *Heb.* 4. 13. as will be farther shewed hereafter. 2. And *secondly*, because hee is a God that cannot lie, *Tit.* 1. 2. being a God of truth, *Deut.* 32. 2. nay, truth it self, *John* 14. 6. and consequently may be rested on, as an infallible oracle of truth, an honour peculiar to God, and incommunicable to any creature. 3. And cannot lie. So that the first branch of Authority, which is the power and right of giving rules of truth, belongs to God alone, and cannot be challenged by any creature.

2 To the will. Which belongs likewise to God only.

The next branch of Authority, is the right of prescribing to the will, which must also be appropriated unto God onely, and that on three grounds. *First*, because it can be no otherwise, for seeing

seeing both man and all creatures have their beeing, not onely originally from God, but besides in him by continuall support, *Act.* 17. 28. it must follow, that they can move no otherwise, nor no longer then his power assists them, no more then the staffe can doe without the force of the hand that useth it: which also is true of all other creatures, that they are turned about by his counsell to doe what he wils, *Iob* 37. 12. *Psalm* 148. 8. So that, as all other creatures, so man amongst the rest must of necessity have the rule of his motions from Gods will.

1. Because it moves in and By him, and therefore must have the rule of moving From him.

Secondly, it is not more necessary then equall, that it should be so, because of the totall and absolute dependence that man hath upon God every way, for it is just that one may do with his own what he wil, *Matth.* 20. 15. which also the very principles of nature teach all men, as appears by subjecting children to the will of their parents, on whom notwithstanding they depend neither totally, nor principally. Nay this equity is much greater in man, then in any other creature, because the acknowledgement of Gods will in all things to be most just, *Psal.* 119. 128. by submitting and subscribing thereunto, and thereby to himself to be a God without iniquity, *Deut.* 32. 4. is the main end for which man was created, and endowed with understanding, and with a will to be directed by it, and there is great reason the workman should use his tool to that end for which he made it.

2. He only hath power to doe with his own what he will.

Lastly, it is every way convenient that

God ſhould preſcribe to mens will, both in reſpect of themſelves in particular, and in reſpect of the adminiſtration of the world in generall. For men in particular it is better, becauſe Gods will firſt is abſolutely good, *Pſal.* 143. 10. whereas mens are evill. Secondly, is conſtant and unchangeable, *Pſ.* 33. 11. whereas mens are variable every moment. And thirdly, the following of Gods direction in our ways aſſures us, both of ſucceſſe in our endeavours, *Ioſh.* 1. 8. and acceptance of our ſervice, when we know we doe nothing but what God himſelf commands. And as for the generall adminiſtration of the world, it muſt needs be every way moſt convenient, that God preſcribe unto all men, that when all are guided by one rule, order and unity might be preſerved. Laſtly, how Gods honour is furthered, when his laws paſſe for rules of practiſe, without contradiction, and by mens ſubmiſſion thereunto are acknowledged to be holy and juſt, hath been partly intimated before.

3. It is beſt that Gods will ſhould be our rule.
1. For men in particular; ſeeing his will is onely infallibly,
1. Good.
2. And certain.
3. And aſſures good ſucceſſe by his aſſiſtance.
2. And in generall.
1. When men are beſt united and preſerved by following one rule.
2. And God is moſt honoured when all ſubmit to his will.

Hitherto then it appears, that divine Authority reacheth to the preſcribing, and giving rules to the two moſt eminent faculties in man, the Vnderſtanding, and Will, what to beleeve, embrace, and proſecute. A power which he hath right unto by the abſolute ſoveraignty which he hath over all things, by the infallibility of his truth; and laſtly by the unchangeable righteouſneſſe and goodneſſe of his wil. All which laid together, muſt neceſſarily infer, that abſolute Authority is founded originally in God, and in him alone. It hath pleaſ-

ſed him notwithſtanding to impart this power of his to men, whom he hath made his ſubſtitutes on earth, but within certain bounds and limits, this limited Authority committed by God to men, is for diſtinction ſake called humane authority, as that abſolute Authority from which it is derived, is called divine. What either of theſe are, and by what limits they are ſevered, will beſt appear by laying their differences one againſt another.

This Authority God having abſolutely in himſelfe imparts to men.

The firſt difference between divine and humane Authority, is in the fountain, whence they ſpring; Gods Authority is founded in himſelf, mans in God. Therefore Gods affirmation or command muſt be received without contradiction, though we underſtand neither reaſon why, nor end whereto, ſo that to ſilence our very thoughts, it is enough to ſay, The Lord hath ſpoken it: but when men affirm or command, we cry, To the law and to the teſtimony, *Iſa.* 8. 20. wherewith if their commands or aſſertions agree not, there is no light in them, ſo that we may warrantably except, with the Apoſtles, Whether it be meet to obey God or men judge ye, *Act.* 4. 19. So then, the firſt difference is this, that Authority that preſcribes by the abſolute power of the commander is divine, that which preſcribes by vertue of another under whom it commands, is humane.

Diſtinguiſhed from his abſolute power 1. In the fountain, Gods is originally in himſelf; Mans derived from him.

The ſecond difference between the Authority of God and man, is in reſpect of the ſubjects, or matters preſcribed, which are either principles of faith, or rules of life: for the former, becauſe

2. In the ſubject matters preſcribed. 1. Principles of faith.

God is true & every man a lyer, *Rō.*3.4. therefore in grounds of faith, we admit no teſtimony but Gods alone, for two reaſons: Firſt, the imperfection of our knowledge, ariſing partly by the nature of the things to be beleeved, whereof many are unſearchable by mans wiſdome, and therefore muſt be revealed by the Spirit, 1 *Cor.*2.11,12. and partly from the weakneſſe of the means of our knowledge, which is the information by ſenſe that looks onely on the outward appearance, 1 *Sā.*16.9. ſo that it is impoſſible that man ſhould know any thing in matters of faith, but by revelation from God, which alſo he apprehends weakly and imperfectly. So that in matters of faith there is no infallibility in mans knowledge, and that which is, depends upon the credit not of the man, but of the Spirit which reveals it. Another reaſon why mans teſtimony is no ſufficient ground of faith, is becauſe men may deceive as well as be deceived, wherefore though they often ſpeake truth, we are not ſure that they doe ſo always becauſe it is not contrary to their nature to lye as it is unto Gods, *Tit.*1.2.

Which only God can deliver.

1. Becauſe many of them are unſearchable by man.

2. Becauſe men may lye.

Neither of theſe imperfections are found in God, whoſe knowledge muſt needs be every way perfect, becauſe he ſees by his own, not by a borrowed light, which muſt therefore be without any mixture of darkneſſe, 1 *John* 1.5. And, becauſe the means of Gods knowledge is by viſion, not by diſcourſe, yea, by ſuch a ſight as pierceth through the very nature of all things, ſeeing God himſelf is in and through all, *Epheſ.* 4.6. Beſides, the moſt

Whereas Gods knowledg is infallible.

1. Becauſe he hath light in himſelf.

2. And knows by viſion, not by diſcourſe.

moſt of the things which we beleeve, are things freely given us of God, 1 *Cor.* 2.12. which therefore he muſt needs underſtand fully, ſeeing the ſpirit in man underſtands the things of a man, although no man elſe know them, 1 *Cor.* 2.11. Now in the next place, there can be no more queſtion of Gods fidelity in revealing, then there is of his infallibility in underſtanding all things, ſeeing truth is Gods nature, which therefore he can no more ſwerve from, then from himſelf. So ſeeing we finde Gods teſtimony every way infallible, and mans uncertain, it muſt needs be granted that it is peculiar to God alone to eſtabliſh grounds of faith.

3. And muſt needs underſtād what he freely gives.

And can no more deceive then be deceived.

Againe, for the regulating of mans practiſe, there is a wide difference between Gods and mans Authority; for if we reſpect the ſubſtance of duty, that can be preſcribed by none but God alone, both becauſe onely his will is infallibly good, *Pſal.* 143.10. 119.39. and therefore only fit to be the rule of righteouſneſſe; and beſides, becauſe the duties commanded, being all of them immediately, or mediately ſervices unto God, it was moſt fit that God alone ſhould appoint the duties of his own ſervice. The truth is, in matters of practiſe, mans authority hath to doe only in two things: Firſt, in applying the rules of morall duties to particulars, for the preſervation of order, and peace thereby. Secondly, in compelling men to obedience, in ſuch duties as are preſcribed. In brief then, divine Authority eſtabliſheth principles of faith, and preſcribes the ſubſtance of mo-

2. And rules of life onely to be preſcribed by God.

1. Whoſe will is infallibly good.

2. And the duties preſcribed are his ſervices.

rall duties, humane authority, meddles not in laying down any grounds of faith at all, and in morall duties prescribes, not the substance, but onely the order and manner of outward performance of that which divine authority hath commanded.

3. In the extent of this authority which bindes the conscience, belonging onely to God.

The third difference between divine and humane Authority, is in the extent of them both. Humane authority (being ordained for preservation of order, and by it of peace, in civill society, for the furtherance and supporting of godlinesse and honesty, 1 *Tim.* 2. 2.) reacheth no farther then to binde men to conform to order in the course of their practise; but divine Authority having an higher scope, even the renuing of the heart, and bringing under the thoughts thereof to the obedience of Christ, 2 *Cor.* 10. 5. bindes the conscience, that is, both the judgement of man, to allow that which is commanded, as holy and just, with the Apostle, *Rom.* 7. 12. and the will to choose it as good, and the affections to embrace it *Rom.* 7. 22. accordingly: yea, the whole man to follow it, with the strength of constant endeavours, after the Prophet *Davids* example, *Psal.* 119. 106. 112.

Hence it follows, that in obeying mens commandements, he that doth what Authority requires (so he perform it in a willing submission thereunto, in obedience to God, which the Apostle cals obeying for conscience sake, *Rom.* 13. 5.) hath performed his duty, neither hath cause to judge himself a transgressour, though he approve not the law it self as good and holy, nay, though upon

upon good ground he think the contrary to that which is commanded, more fit and convenient, so he think not so out of any self-conceipt, rash judgement, or distaste of the Authority that commands. But in obeying Gods Commandements it is far otherwise. For though a man fulfill the law in the outward act, yet if he allow it not as holy and just, if his endeavour be not to conform his will to Gods will therein, if he rejoyce not in performing it as a good man doth, *Prov.* 21.15. his own conscience ought to condemn him as a transgressour, and sinner against God, at least in some degree. So then divine Authority bindes the conscience by a double band, both of the power that commands, and of the justice of the commandement; but humane Authority bindes onely by vertue of the power that commands, not by the equity of the commandement, further then it agrees with Gods law, or conduceth to order and peace, for which Authority was established.

The last difference between divine and humane Authority, is in respect of the sanctions annexed to their laws, which are proportioned to the nature and quality of the obedience required, and to the power of him that requires it. For Gods commands in his laws are specially inward holinesse, righteousnesse, love, &c. and that under the penalty of the curse, and wrath of God, to bee poured out on the soul, as well as on the body, both in this life, & in the everlasting flames of hel fire, if men sin against the law, and under promise

4. In the sanctions annexed to the precepts.

1. Reaching to the soul.

2. And reaching to eternity.

miſe of eternall life if they fulfill it. Whereas men, that require an orderly converſation outwardly, threaten and promiſe onely ſome outward and temporary good or evill.

The deſcription of divine Authority,

Theſe differences between divine and humane Authority, laid together, may help us to a deſcription of them ſeverally, by which their natures are beſt diſtinguiſhed. Divine Authority is that power of God, founded upon the totall dependence of all creatures upon him, and upon his infallible wiſdome, truth and goodneſſe, by which hee hath right to preſcribe and manifeſt all grounds of truth to be beleeved, and aſſented unto upon his own teſtimony, without contradiction, and to give rules of practiſe, to be embraced with all the heart, as perfectly holy, juſt and good, becauſe he commands them, under the rewards and penalties of everlaſting life, and eternal damnation.

And humane,

Humane Authority, is a limited power, derived from God to man, by which he is warranted, according to Gods will, for the furthering of publique good, to preſcribe unto ſuch as are put under his power, rules of order in their converſation, for preſerving peace in a way of godlineſſe and honeſty, binding thoſe whom they command in all things, not contrary to Gods law, to conform their practiſe and actions thereunto, for the Authority which commands them in Gods name, under the rewards and penalties of ſome outward good or evill.

By this which hath been delivered, concerning the

the grounds and extent of that divine Authority, which we challenge and claim to be due to the Scriptures, we may obſerve what power this ſacred Word ought to have over mens hearts, and conſequently in what manner it ought to bee heard, read, and received. Whatſoever it propoſeth, the heart muſt aſſent unto and beleeve, without contradiction or debate, how probable or improbable ſoever it appear to carnall reaſon. And whatſoever is commanded therein, the whole heart and every thought of it muſt ſtoop unto, and embrace, as holy and good, howſoever it pleaſe or diſpleaſe the naturall man, and that meerly for the Authority of him that commands it.

Cap. IV.

Of the Pen-men of the Scriptures, that they were holy men, inſpired and guided in that work infallibly and wholly, by the Spirit of God.

BOth the clauſes of this Propoſition Saint *Peter* knits up together in one teſtimony, affirming that no propheſie of Scripture is of private interpretation, nor that thoſe propheſies came in old time, by the will of man, but that holy men of God ſpake as they were moved by the holy Ghoſt, 2 *Pet.* 1.21. Who the moſt of theſe holy men were, it is well known to the Church, the

The Scriptures delivered, 1. By holy men, as was most fit.

the titles of their Books bearing their names: And that they were holy men, the histories of their lives remaining still upon record, and their honorable memory in the Church to this day, sufficiently declare, such as were *Moses*, *David*, *Solomon*, the Prophets and Apostles. And that the rest, whose names are either concealed, or doubtfull, were such likewise, will be evident to any indifferent person that shall consider two things.

1. They must bee such that had so near communion with God.

First, we know that God will be sanctified in all that come near him, *Lev.* 10.3. as it is meet he should, seeing his eyes are purer then to behold evill, *Hab.* 1.13. one that is glorious in holinesse, *Exod.* 15.11. and whose house holinesse becomes for ever, *Psal.* 93.5. Now then, for Gods honour, it was fit that none should be employed in this work of publishing Gods will and law to his people, which so nearly concerned his own and his Churches service, and wherein they were to be admitted into so near a degree of familiarity with him, as to bee made acquainted with his chiefest secrets, but onely such persons as were approved for holinesse.

2. And by this means some respect is won to their writings.

Secondly, the corrupt nature of men is such, as we know that the least occasion would be sufficient to breed distaste of that, which nature in it self is so averse from, (as the dressing, vessell, or sometimes servitor, that presents the sick man the meat which his stomack loaths, moves him to abhor it) and consequently, if there were just exception against the persons that bring it, the message it self would quickly be distasted, as the Lords

offering

offerings were for *Elies* wicked sons, 1 *Sam.* 2. 17. So that it concerned the Lord, both for his owne honour, and his Churches good, to deliver his Word by the hands of holy men.

It addes something to the estimation of the Scriptures, that they were written by such holy men, as we have formerly mentioned, but this at the uttermost addes unto them onely an humane respect, but that which procures unto them divine reverence, which ought to make all hearts stoop unto them, is that they were written by the direction of the holy Spirit, the Spirit of truth, especially if we throughly consider what manner of direction it was which was given unto these holy Pen-men of these sacred Oracles, in the composing thereof. The Apostle, 2 *Pet.* 1. 20, 21. describes that kinde of assistance of the holy Ghost, in the delivery of the Scriptures, two ways. *First*, by way of negation, that they were neither of private interpretation, nor came by the wil of man. *Secondly*, he describes the same assistance affirmatively, testifying that they spake as they were moved by the holy Ghost.

2. Directed by the Spirit of God.

1.

2.

In the former of these, wherein he expresseth this manner of delivering the Scriptures by way of negation, the Apostle excludes the working of the naturall faculties of mans minde altogether: *First*, the understanding, when he denies that the Scripture is of any private interpretation, or rather of mens own explication, that is, it was not expressed by the understanding of man, or delivered according to mans judgement, or by his wisdome.

Not by the abilities of nature.

1.

Both in the matter and expressions.

dome. So that not onely the matter or substance of the truths revealed, but the very forms of expression were not of mans devising, as they are in Preaching, where the matter which men preach is not, or ought not to be the Ministers own that preacheth, but is the Word of truth 2 *Tim.* 2. 15. but the tearms, phrases, and expressions are his own. *Secondly*, he saith, that it came not by the will of man, who neither made his own choice of the matters to be handled, nor of the forms and manner of delivery: So that both the understanding, and will of man, as farre as they were meerly naturall, had nothing to doe in this holy work, save onely to understand, and approve that which was dictated by God himselfe unto those that wrote it from his mouth, or the suggesting of his Spirit.

2.

Neither of them suggested by mans understanding, nor directed by his wil; farther then to understand & approve what the Spirit suggested.

But the Pen-men were carried by the holy Ghost.

Again, the work of the holy Ghost in the delivery of the Scriptures is set down affirmatively, when the Pen-men of those sacred writings are described, to speak as they were moved or carried by the holy Ghost, a phrase which must be warily understood. For we may not conceive that they were moved in writing these Scriptures, as the pen is moved by the hand that guides it, without understanding what they did: For they not onely understood, but willingly consented to what they wrote, and were not like those that pronounced the Devils Oracles, rapt and carried out of themselves by a kinde of extasie, wherein the Devill made use of their tongues and mouths, to pronounce that which themselves understood

derſtood not. But the Apoſtles meaning is, that the Spirit of God moved them in this work of writing the Scriptures, not according to nature, but above nature, ſhining into their underſtandings clearly, and fully, by an heavenly and ſupernaturall light, and carrying and moving their wils thereby with a delight, and holy embracing of that truth revealed, and with a like deſire to publiſh and make known the ſecrets and counſels of God, revealed unto them, unto his Church.

Yet underſtandingly & willingly.

Yea, beyond all this, the holy Ghoſt not only ſuggeſted unto them the ſubſtance of that doctrine which they were to deliver and leave upon record unto the Church, (for ſo far he uſually aſſiſts faithfull Miniſters, in diſpenſing of the Word, in the courſe of their Miniſtery) but beſides hee ſupplyed unto them the very phraſes, method, and whole order of thoſe things that are written in the Scriptures, whereas he leaves Miniſters in preaching the Word, to the choice of their own phraſes and expreſſions, wherein, as alſo in ſome particulars which they deliver, they may be miſtaken, although in the main fundamentals which they lay before their hearers, and in the generall courſe of the work of their Miniſtery, they do not groſly erre. Thus then the holy Ghoſt, not only aſſiſted holy men in penning the Scriptures, but in a ſort took the work out of their hand, making uſe of nothing in the men, but of their underſtandings to receive and comprehend, their wils to conſent unto, and their hands to write downe that which they delivered.

The holy Ghoſt made choice both of the expreſſions and methods.

When

When we say, that the holy Ghost framed the very phrase and style wherein the Scriptures were written, we mean not, that he altered the phrase and manner of speaking, wherewith custome and education had acquainted those that wrote the Scriptures, but rather speaks his own words, as it were in the sound of their voice, or chooseth out of their words and phrases such as were fit for his own purpose. Thus upon instruments men play what lesson they please, but the instrument renders the sound of it more harsh or pleasant, according to the nature of it self. Thus amongst the Pen-men of Scriptures, we finde that some write in a rude and more impolished style, as *Amos*; some in a more elegant phrase, as *Isay*. Some discover art and learning in their writings, as S. *Paul*; others write in a more vulgar way, as S. *James*. And yet withall the Spirit of God drew their naturall style to an higher pitch, in divine expressions, fitted to the subject in hand.

Yet uttering his own expressions as it were in the sound of their voice

How needfull it was, that the Spirit of God should solely manage and accomplish this work of penning the Scriptures, hath bee n shewed already in the former point, wherein we proved that the Scriptures must necessarily be the Word of God, seeing faith can stay it self on no other foundation, then a divine testimony; and our services cannot be accompted a duty of obedience, unlesse it be done in obedience to Gods will, which can be made known no other way then by his own Word. Now the inferences hold strongly

ſtrongly thus, The Scriptures are Gods own Word, therefore they muſt be delivered by his owne Spirit, ſeeing none elſe could know Gods minde, as none knows the minde of man but the ſpirit which is in man, 1 *Cor.*2.11.

Cap. V.

Of the Subject or Matters handled in the Scriptures, that the Scriptures containe all things neceſſary to ſalvation.

The ſubject matters revealed in Scriptures are,

IT much concerns ſuch as addreſſe themſelves to the reading of the Scriptures, to know what ſubject they handle, of what nature it is, whom, and what it concerns, as being an effectual means to awaken the heart, and quicken the affections of men unto that holy exerciſe. For all experience makes it evident, that men uſually attend carefully to ſuch things as moſt neerly concern themſelves, and are not much moved uſually with things, in which they have no ſpeciall intereſt. And are ſerious in matters of importance, on which their own ſafety, or their eſtate depend, but ſleight things that are of ſmall worth, and of no great moment to their gain or loſſe. Wherefore to move men to be ſerious in reading the Word, it is needfull to make it evident that the ſubject thereof is high and heavenly, exceeding mans wiſdome, and therefore worthy to bee throughly ſearched into: And beſides, of ſuch importance to us, that upon it depends our everlaſting

1. Such as concern men,
2. And in the higheſt degree.

verlasting happineſſe, the way whereunto, and means whereof, are ſet down therein.

Seeing therfore it appears, that the Poſition propoſed, and the conſideration thereof are ſo pertinent to our preſent purpoſe, and therefore fit to be handled in this place, it will be needfull to open it more fully, and to that purpoſe to expreſſe,

1. *Firſt*, what is meant by things neceſſary to ſalvation.

2. *Secondly*, how the Scriptures doe containe them.

Neceſſary imports not, 1. A naturall neceſſity. 2. Nor meritorious.

Concerning the former of theſe two, by neceſſary we underſtand not a naturall neceſſity, by which the beeing of one thing depends upon another, as the effect doth upon the cauſe, no nor a meritorious neceſſity, by which ſalvation might be earned as one earns his wages by his labor, neither of which ſenſes it is impoſſible that any thing ſhould be neceſſary to ſalvation, which can have no cauſe in nature, nor be earned by deſert, ſeeing it is a free gift, *Rom.*6.23. *Eph.*2.8. But by neceſſary, we mean a neceſſity impoſed by the will of God, who beſtowing eternall life freely, had power to beſtow it on what conditions he pleaſed, and hath promiſed it onely under the Covenant of faith and obedience, the rules whereof being contained onely in the Scriptures, and therein fully, they are for that cauſe ſaid to contain all things neceſſary to ſalvation.

But a neceſſity impoſed by the will of God.

When we ſay, it is onely the will of God, that makes faith and obedience neceſſary to ſal-

salvation, we deny not but this will of his hath in this, as in all things else, respect to his own glory, which is testified at least by our faith and obedience. For our relying on him by faith bears witnesse to his sufficiency, faithfulnesse, & truth, as our obedience in submitting chearfully to his will, in all that he commands, acknowledgeth his Authority, Wisdome, and Holinesse; So then this will of God, in requiring of us these conditions, is every way just as well as free. Now when wee say, the grounds and rules of faith and obedience, contained in Scripture, are necessary to salvation, we mean not that all are of like necessity. Ignorance, or unbeleef in God, or Christ, excludes absolutely from salvation, *John* 3. 18. so doth not ignorance, or unbeleef in some temporall promise, although it cannot be excused from sinne. In brief then, when we say all things necessary to salvation are contained in Scripture, we mean both that the things written therein are necessary to that end, although not alike necessary, and that there is nothing necessary to that end, that is not to be found there.

For the advancing of his own glory.
1. Our faith bearing witnesse to his Al-sufficiency, & Truth.
2. Our obedience to his Authority, & Righteousnesse.
Yet are not all things in Scripture alike necessary.

We are next to shew what we understand by this tearm *containing*. Now things may be contained in Scripture, either expresly, and in plain tearms, or by consequence drawn from some grounds that are delivered in Scripture, and one of these two ways all grounds of faith, or rules of practise, are to be found in these holy writings. It is no where affirmed in Scripture in expresse tearms, that the holy Ghost is God, but we read,

Scriptures containe things,
1. In expresse tearms.
2. By necessary consequence.

1 *John* 5.7. that the Father, the Word, and the holy Ghost are one, and from thence infer by necessary consequence, that the holy Ghost is God, because he is one with the Father, who is God. We are no where in precise words commanded to baptize infants, but from the precept given to the Fathers to circumcise them, we take our selves to be warranted to baptize them, because Baptisme and Circumcision are in substance one Sacrament. Wee are no where expresly commanded to discover the fault of what we sell, or to give a just value for that which we buy. But we have generall rules commanding us to speak the truth from the heart, *Ps.* 15. 2. To doe as we desire to be done unto, *Mat.* 7. 12. and forbidden to defraud our brother in any matter, or goe beyond him in bargaining, which imports as much. Thus, where all things needfull to be beleeved, or done, are not clearly expressed in Scripture, yet they are implied and drawn out from thence by necessary consequence.

This truth, that the Scriptures contain whatsoever is necessary to salvation, is sufficiently ratified, by evident testimony of the Word it self, which sends us to the Law, and to the Testimony, *Isa.* 8. 20. tels us, that in them we have eternall life, *John* 5. 39. that they alone are able to make the man of God perfect to every good work, 2 *Tim.* 2. 17. and wise to salvation, *ver.* 15. that the Law of God is perfect, *Psal.* 19. 7. and though there be an end of all other perfections, yet the commandement is exceeding broad, *Psal.* 119. 96.

that

that is, comprehends all needfull things, so that nothing is wanting in it. Whence proceeds that curse upon every one that addes, as well as upon them that take away from that Book. *Rev.* 22. 18. Yea besides, this truth is consonant to all grounds of reason, whatsoever our adversaries alledge to the contrary.

It was fit that God should deliver his will in writing.

For first, we have reason to presume, that God would take the easiest way for the instruction of his Church; now it is evident, that it is more easie to leave things upon record in writing, then to charge them upon mens memories, especially when they are many, and consequently must burthen the memory; whereas lying before mens eyes, in writing, they may easily be overlooked at all times, without trouble. If it be replied that traditions are few, and may therefore be easily remembred: We answer *first*, they may be infinite, for ought we know, seeing no man ever took upon him to tell us how many they are. And *secondly*, be they more or fewer, yet they are more easily preserved by writing, then by tradition, as all men know.

1. As the most easie way to make it publike.

2. As the safest way to prevent corruption.

Again, it was fit that in teaching his Church, God should take the safest way, and freest from errour, as well for his own honour, as for his peoples good, both which must needs be extreamly hazarded and hindered by corrupting the truth with errour, which lead men into perdition, and can hardly be prevented by delivering the word by tradition, partly because many mens memories are weak, and a great part are negligent, especially

specially in things of this nature; and lastly, because many are maliciously bent against the law, which the wisdome of the flesh cannot admit, *Rom.* 8. 7. whereas the word written, being an unerring record, easily helps the weak, and convinceth the refractary, by setting the undoubted truth before mens eyes.

3. As the best way to win credit to his Word.

Farther, seeing the word is the ground of faith, it is fit that it should be so delivered as might win most credit and estimation amongst men. Now we know that written records are most authenticall, and of most accompt with men, and therefore are fittest to work men to assent unto the truth of God. It is true I grant, that mens faith depends neither upon writing nor tradition, but upon the testimony of the Spirit that dwels within the godlies hearts, manifesting that the truth proposed is the word of God. Notwithstanding the outward credit which the Scriptures carry amongst men, by which such as are won afterwards to beleeve, beginne at first to think reverently of them; and others that beleeved not, are restrained from scorning or opposing them, seems to be much furthered by the Authority that the writing brings unto those records, which are received and submitted unto by the Church, and commanded and countenanced by the testimony thereof.

4. And as most honourable.

Lastly, whereas there is so much honour done to all humane laws, by which States are governed, that they are composed into one body, and preserved in books written or printed for that purpose,

purpose, it seems absurd that God should deliver his law thus by patches, part by writing, and part by tradition, resembling the feet of *Nebuchadnezzars* image, *Dan.*2.33. part of iron, and part of clay, and unworthy both of the Majesty of him that gives the law, and of the law it self that is given. And if we may take precedent from former times, we may say with our Saviour, from the beginning it was not so. For when God left the law to be delivered by tradition, he delivered it wholly, that way; when he caused it to be written, he caused it to bee written wholly, not only the Morall, but the Judiciall and Ceremoniall too, containing many observances of small value, tearmed beggerly rudiments, *Gal.*4.9. So that he left not out the least circumstance of any legall rites to be supplyed by tradition. Is now Christ lesse faithfull in Gods house, then *Moses* was? Or how is it that in this clear light of the Gospel, we should be left more uncertain, then the Jews were under the law? and that in matters of greatest importance, Purgatory, the Popes Supremacy, Invocation of Saints, &c.

The truth is, when men put no stint to their traditions, nor give us any accompt of the number of them, they give cause of suspition, that they have purposely left open this back door, to conveigh into the Church those humane inventions of theirs, under the cloake of the Traditions of the Church, which otherwise the expresse letter of the written word had excluded. But we

resolve to forbear controversies: Onely, to quicken men to a more heedfull attention to the Scriptures, it was needfull to shew, not only that the most weighty things, that concern us far more neerly then our Lands and Revenues, then our libertie or lives, even our evidences for, and directions to everlasting blessednesse, are to be found in the Scriptures, but more then that, to make it appear that they are to bee found in no other books or writings. Whence it must needs follow, that without this word having neither firm ground to stay our faith on, nor any certain rule to guide our practise by, we are in this left without light, without comfort for the present, and without hope or expectation for time to come.

Cap. VI.

Of the scope and end of the Scriptures, which is, Gods glory and mans salvation.

The first end of the Scriptures is Gods honour.

THat the honour of God, which is the principall end of all his workes, *Prov.* 16.4. should likewise be the main scope of his word, is agreeable to all reason: and that it is so, the Scriptures themselves witnesse. They testifie of Christ, *John* 5.39. that God was in him reconciling the world to himself, 2 *Cor.* 5.19. and thereby magnifying the riches of his grace in his kindnesse towards us through Christ, *Ephes.* 2.7. and that to the praise of his glorious grace, *Ephes.* 1.6. They witnesse the Creation of the world,

by

by the word of his power, and the administration of it in righteousnesse, even to this day, so that whatsoever Gods works witnesse of him, his Majesty, Greatnesse, Goodnesse, Compassion, &c. *Psal.* 145. 5, 6, 7, 8. that his word sets out more fully and clearly, and by the same means furthers our salvation, by setting out the power, holinesse, goodnesse, and justice of God, moving us to fear and trust in him, *Psal.* 78. 6, 7. that he may bring upon us all the good that he hath spoken, *Gen.* 18. 19.

How the glory of God is manifested, and consequently advanced, by, and in the Scriptures, will best appeare by particular instances. The first evidences for God therein, are the direct testimonies which are given of him, describing the excellency of his nature, *Exod.* 34. 6, 7. or ascribing to him some of his glorious Attributes, as *Isa.* 6. 3. or admiring his wonderfull works, as his servants doe, *Psal.* 104. 1. that he is righteous and holy in them all, *Psal.* 145. 17. as all the world acknowledgeth, *Psal.* 64. 9. yea, wicked men themselves, *Judges* 1. 7. nay, the very Devils, *Mark* 1. 24. whose testimonies, being, as they are, Gods professed enemies, when they are for him, must needs much advance his honour: see *Deut.* 32. 31.

Manifested in the Scriptures, 1. By describing his Nature.

The next of the most pregnant testimonies for God, whereby his honour is advanced, which we finde in Scriptures, are his Laws, with the sanctions annexed thereunto, wherein God is pleased to reveal his minde fully unto us, and to give us

2. By Delivering his Laws.

as it were a perfect mirrour of the thoughts of his heart, for whosoever, in reading these Laws, findes them very pure, *Psal.* 119. 140. righteous and very faithfull, *ver.* 138. all of them right concerning all things, *ver.* 128. perfect every way, *Psal.* 19.7. must of necessity conclude, that seeing all the streams that flow so immediatly from God, savour of so much purity and perfection, the fountain whence they flow, which is himself, must needs be more pure, so that he must be a God of truth, without iniquity, just and right, *Deut.* 32.4.

3. By recording his Works,
1. Of Creation.
2. Of Providence.
3. In Preserving.

The third cloud of witnesses, by which Gods honour is advanced in the Scriptures, are his works, both of Creation and of Providence. Creation, for the Heavens declare the glory of God, *Psal.* 19.1. the invisible things of him being seen from the Creation, *Rom.* 1.20. His power and wisdome, in framing and supporting, his faithfulnesse and mercy, in preserving and providing for all that his hand hath made, see, *Psal.* 33. 3,4,5,6. & 145. 15,16. Nay, in that part of his Providence, which concerns the government of all his works, more especially his truth, in performing all his promises, justice and holinesse in rewarding every man according to his works, *Job* 34.11. (so that it shall be well with the righteous, *Psal.* 58. 11. and ill with the wicked, *Isa.* 3.10,11. though brutish men understand it not, *Psal.* 92.6. as the prudent doe, *Hos.* 14.9.) are so clearly set out in the Scriptures, (as *David* found, *Psal.* 73.17.) that he which beholds his ways and works in them, must

2. Governing, wherein are discovered,
1. His Truth.
2. His Justice and Holinesse.

confesse

confeſſe that they all praiſe him, *Pſal.* 145.10.

It is true, that theſe works and ways of God, without the light of the word, doe ſet forth the glory of him that made them, as a curious piece of work ſhews the skill of him that formed it. But to a blinde man, who hath no eyes, and to him, who having eyes wants light to diſcover the form of it, neither the exactneſſe of the work it ſelf, nor the skill of him that made it appear. Whereas therefore men in themſelves, are as it were in the twilight, when they bring their naturall reaſon to judge of Gods ways and works; the word of God ſets them out in a clearer light, by diſcovering unto men, not onely the workes themſelves, but withall the rules according to which they are wrought, and end at which they aim, as that the wicked are raiſed up aloft, that they may be caſt down into deſtruction, *Pſalm* 73.18. and flouriſh, that they may be deſtroyed for ever, *Pſal.* 52. 7. a conſideration that clears Gods juſtice in this particular, and thereby much advanceth his honour. These works of God are not clearly diſcovered but by the light of the Word.

To advance the honour of God yet farther, the Scriptures diſcover unto us the weakneſſe and inſufficiency of the creatures, that the all-ſufficiency of God may be more admired, as *Iſa.* 51.12,13. & *Pſalm* 146.3,4, 6, manifeſting that they were nothing at the firſt, have nothing now, but what is borrowed from God, and that too in a very ſcant proportion. So that if we enquire where wiſdome, power, ſufficiency and perfection are to be found, the depth ſaith, it is not in me, 4ly Diſcovering the weakneſſe of the creature.

me, the sea answers, it is not in me, all creatures they have heard the fame thereof, *Job* 28.22. but onely the mighty Creator of heaven and earth, hath possessed all these things, in the beginning of his ways. Thus the Word sets out riches, men strong City, *Prov.* 18. 11. to be nothing, *Prov.* 23. 5. strong wals, no better then ripe figges that fall into the eaters mouth, *Nah.* 3. 12. horses and chariots, a broken reed, *Psal.* 20.8. unable to save a man, *Psa.* 33. 17. honour an empty breath, gracing no man without wisdome, *Psal.* 49.20. men lighter then vanity, *Ps.* 62.9. Princes but a puffe, *Psal.* 146.4. nay, whole Nations but as the dust of the ballance, *Isa.* 40. 15. nothing, nay lesse then nothing, *ver.* 17.

Thus the Scriptures, setting God and the creatures one against another, like a foil under a diamond, God in his absolute and transcendent perfections, the creatures, though excellent by the beauty that God hath given them, yet empty, weak, and contemptible, compared with God, doe advance his glory beyond comparison. So that as the height of heaven is seen by this, that when wee have climed the top of some high mountain, which, when we stood in the low valley, seemed to touch the skye, we find our selves to be as far from heaven, as we were before: So when we have beheld the greatest excellencies of the most admired creatures, it is no more in comparison of Gods perfections, then if we had seen the basest worm. By these divers ways doe the Scriptures advance Gods honour, and throw

dow

down all creatures at his foot.

The next ſcope of the Scriptures, is the furthering of mans ſalvation, which they effect two ways: *Firſt*, by propoſing the means of ſalvation: and *ſecondly*, by winning our hearts to entertain them. Firſt then, they preſent unto us God himſelf, offering life and ſalvation in Chriſt, that believing in him we might have eternall life, *John* 3.16. Next, the Scriptures propoſe the rules of an holy life, being the way that leads to ſalvation, and ſo ſerve for a guide to direct us, *Pſalm* 119.105. A Counſellor to adviſe us, *ver*.24. ſhining out unto us as a light in a dark place, 2 *Pet*. 1.19. diſcovering unto us the way, and the crooked paths on either ſide of it, leading to death and deſtruction.

The ſecond ſcope of the Scriptures, our ſalvation furthered.

1. Propoſing the meanes thereof.

The next means by which the Scriptures further our ſalvation, is by winning our hearts to embrace and ſeek it, which it performs by the Spirit that accompanies it, for that onely quickens the ſoul, *John* 6. 63. by giving us a taſte of the heavenly gift, and enabling us to comprehend with all Saints, the breadth, length, depth, and heighth thereof, *Eph*.3.18. whereupon we deſire, and ſeek it with all our ſouls. Withall, it cauſeth us to reliſh Gods Commandements, which we finde ſweeter then honey to our mouths, *Pſ*.119. 103. or at leaſt provokes us to a longing deſire after them; as *David* opened his mouth and panted, longing for them, *Pſ*. 119. 131. wiſhing that his ways were directed to keep Gods ſtatutes, *Pſal*. 119. 5. craving Gods help to aſſiſt us therein, to

2. Winning our hearts to embrace it by the Spirit accompanying it.

order

order our steps in his word, *Ps.*119.133. promising to run the way of Gods Commandements when he shall enlarge our hearts, *Ps.*119.32. afflicting our selves for our wandrings from them and praying to be brought back into a right way, *Ps.*119.176. Thus Gods word stirs up the desires of the soul after God and Christ, and thereby moves us to take hold of eternall life. An effect of which none misse, but such as reject and put it off from themselves, with those *Act.* 13.46.

Cap. VII.

Who they are that profit by reading the holy Scriptures; that they must be men of spirituall mindes.

They must have spirituall minds that understand the Scriptures; Because the Scriptures themselves are spirituall.

IT is an evident and known truth, that to the apprehending of any thing, there must be a correspondence in nature, between the faculty, and the object that it apprehends, as between light and the eye, between meat and the taste. Seeing therefore (as we have made it evident already) the most part of the matters handled in Scripture are spirituall, it is impossible that they should be comprehended by any other then by a spirituall minde, 1 *Cor.* 2.15. A naturall man being as uncapable of the right understanding of spirituall things, as a beast is of rationall discourse. That is, both uncapable to comprehend them in

their

their own nature, and much more to approve them, seeing he esteems them foolishnesse, 2 *Cor.* 2.14.

It is true, that the study of the Scriptures is every mans duty, according to that generall exhortation, *John* 5. 39. seeing they were intended by God unto the whole Church, whose revealed will is, that all men should be saved, and come to the knowledge of the truth, 1 *Tim.* 2. 4. And if all men are bound to doe the things revealed, *Deut.* 29. 29. it must needs be granted, that they are bound to know them. Wherefore it must necessarily follow, that none can be excluded from the reading of the Scriptures, in which those duties are prescribed. All that we affirm is this, that of those that doe, and ought to read them, none can profit by them as they ought, unlesse they be men of spirituall mindes, without which they can neither understand nor beleeve them; & such as mixe not the word with faith profit not by it at all, *Heb.* 4. 2.

Yet it is all mens duty to read and study them.

But onely spirituall men profit by them as they ought.

Notwithstanding, the endeavours of those that have not yet gotten such spirituall mindes, are not altogether vain, if there be in them any true desire to get the knowledg of those heavenly mysteries revealed therin. For though they come not prepared with such an heart as is required, when they take the work in hand, yet God may give it them while they are about the duty, as he opened *Lydias* heart, while she was hearing S. *Pauls* Sermon, *Acts* 16. 14. and converted three thousand in hearing of Saint *Peters* Sermon, *Act.* 2. 41.

Notwithstanding those that come not prepared with a good heart,

1. May receive it while they are reading.

Or

2. Or the Spirit may bring them after to remembrance.

3. Or at least they may by reading be restrained, if not converted.

Or the Spirit may afterwards bring those things to remembrance, which they seemed to slight at the first reading, and may then work effectually by them, as he dealt with his own Apostles, *Iohn* 12. 16. Or lastly, though there follow no effectuall work of grace, yet there may ensue, by the knowledge of the ways of godlinesse, some restraint from evill, and the practise of some good duties, as *Herod* did many things upon *Iohn Baptists* preaching, *Mark* 6. 20. though he were far from effectuall reformation.

Sect. I.

The description of a spirituall man.

A spirituall man is, 1. A member of Christ.

A Spirituall man is a member of Christ, endowed by his Spirit, with an habituall power to comprehend and embrace all things spiritually. We call him a member of Christ, because he becomes such an one in the very instant of his regeneration, being united to him by the Spirit of sanctification. For seeing there is no fountain of life but God alone, nor any means of conveighing it to us, but onely by Christ, especially the life of grace, *Iohn* 5. 26. who therefore cals himself the life, *Iohn* 14. 6. and with whom our life is hid in God, *Col.* 3. 3. we cannot receive this spirituall life any way, but by our union with him. Wherefore every regenerate person is said to abide in Christ, *Iohn* 15. 4. to live in him, *Gal.* 2. 20. to dwell in him, *Eph.* 3. 17. to be a member of his body, 1 *Cor.* 12. 27. to be quickned in him,

Eph.

Eph. 2.5. to be created in him, *Eph.* 2. 10. to bee nourished and encrease in him, *Col.* 2. 19. So evident a truth it is, that every regenerate person is made a member of that body, whereof Christ is the head.

This person thus made a member of Christ, hath the same spirit, by which he is united unto Christ, continually flowing unto him, from him who is the head and fountain of life, and quickning him with that habituall power, which enableth him to do all things spiritually, A power it must be, to distinguish it from those acts of illumination wrought sometimes in unregenerate men, as in *Balaam*, *Num.* 23. 5. & 24. 15, 16. and *Saul*, 1 *Sam.* 10. 10. whereby they have some light at present, and remain afterwards in darkenesse, (like the Air illightened by the Sun, which retains that light no longer then the Sun shines into it, because it hath no fountain of light in it self) whereas a regenerate man hath an anointing abiding in him, 1 *Iohn* 2.27. a mind to know God, 1 *Iohn* 5.21.

2. By his Spirit abiding in him.

We call this power habituall, (wanting a fitter name to expresse it) because it abides constantly in him that receives it, as habits doe in those that have them, from which notwithstanding it differs, because habits are partly, and sometimes wholly, acquired by use, and often practise, whereas this is not gotten, but infused. And besides, this cannot be lost as naturall habits may, but abides for ever, *Iohn* 14.16. as flowing to him that enjoys it, from the never-failing springs of Gods

3. And planting in him a spirituall ability.

Gods all-sufficiency, and immutability, and conveighed unto him, and continued by the infallible means of his inseparable union with Christ, by the eternall Spirit.

We tearm it for distinctions sake a power or ability (though in proper speech names of natural things cannot in all things expresse or fit those which are spirituall.) The Scriptures tearm it a seed, 1 *Iohn* 3.9. as being indeed the beginning of spirituall renovation, from which it grows and encreaseth to farther perfection: sometimes they tearm it a spring or fountain, as *Iohn* 4.14. yeelding a lasting supply of grace, as a fountain doth of water: sometimes from the Authour from whom it is derived, the life of Christ, 1 *Cor.* 4. 10,11. There are that call it a spirituall principle, and that is the name that we shall most frequently use in the ensuing discourse.

Called a seed.

A spring or fountain.

The life of Christ.

A spirituall principle,

What name soever we give it, we may not conceive it to be a new faculty, added unto those which are in men by nature. A man when he is regenerate, hath no more faculties in his soul, then he had before he was regenerate. Only in the work of regeneration, those abilities which the man had before are improved, and receive a farther strength to comprehend, and work spiritually, as they did naturally before regeneration. Thus our bodies in the resurrection from the dead, shall have no more, nor other parts then they have at present, onely those which are now naturall, shall then be made by the power of God spirituall, 1 *Cor.* 15.44.

Which is no faculty added to those which are naturall.

But a natural faculty altered,

But

But a more lively reſemblance of this change in the faculties of the ſoul, in this work of regeneration, we may diſcern in thoſe naturall and ſenſitive faculties, which we have common with beaſts; For they having no higher principle then ſenſe, uſe them ſenſually, but a man, enjoying the ſame faculties, under the command of a reaſonable ſoul, uſeth them rationally. So happens it in a regenerate man, his underſtanding, will, and affections, which when they had no other command but reaſon, had no more but rationall operations, now being under the guiding of the Spirit of Chriſt, ruling in him, work ſpiritually. Hence it is, that a regenerate man every where in Scripture is ſaid to walk after the Spirit, *Rom.* 8. 1. to be led by the Spirit, *Gal.* 5. 18. to walk in the Spirit, *ver.* 25.

And brought under the government of the Spirit;

This principle of ſpirituall life, planted in a regenerate perſon, by his union with Chriſt, is the fountain or root of all thoſe habits of ſpirituall grace, which are ſeverally diſtinguiſhed by the names of faith, hope, love, fear, &c. although to ſpeak properly, they are but the diverſifications of the actings of that ſpirituall principle within us, diſtinguiſhed by theſe names, which withall, after the manner of naturall habits, are much encreaſed, and ſtrengthned by the uſe and much exerciſe of them, and are as much weakned by diſuſe and neglect of exerciſe. Out of that which hitherto hath been ſpoken, we may ſee, that a regenerate man hath in him theſe three things: *Firſt*, a principle of ſpirituall life. *Secondly*, ſpirituall habits

Which is the roor of ſpiritual habits improperly ſo called.

Properly onely diverſifications of the actings of that ſpirituall principle.

habits of faith, hope, love, fear, &c. which flow or spring from that principle. *Lastly*, spirituall motions and operations according to those habits.

4. Given by way of infusing or shedding.

The manner of giving or planting this spirituall principle in a regenerate man, we expresse by the tearm of endowing; now that wholly excludes all working or endeavours of men in gaining it, as indeed it must be acknowledged to be Gods gift, *Iohn* 3.10. In a more strict signification it is called infusing, or pouring in, or out, as that phrase is applyed, *Ioel* 2. 28. and *Acts* 2. 35. to expresse the large and plentifull bestowing of the gift of tongues, as it is in other places to signifie the like manner of giving other spirituall graces, which the Apostle affirms God shed on us abundantly through Christ, *Tit.*3.5,6.

Manifesting man to be meerely passive in receiving it.

This phrase of infusing or shedding (as hath already been intimated) implies men to be meerly passive, in receiving this spirituall life, yet not altogether as vessels are in receiving that which is poured into them. To make this more evident, the holy Ghost sets out that state, in which grace finds us, being yet unregenerate, by the name of death, *Eph.* 2.1. 5. as it doth our regeneration by the name of quickning, *Eph.* 2.5. begetting again, 1 *Pet.* 1. 3. and 1 *Iohn* 5. 18. new birth, *Iohn* 3.3. 5. and 1 *Pet.* 1. 23. creating, *Eph.* 2.10. whence regenerate men are tearmed new creatures, *Gal.*6.15. All phrases which imply us to be as meerly passive in the act of our renovation as we were in our first creation or generation.

Indeed

Indeed if your New birth, were no more, but the improving of ſomething which we had in us before, or the ſtrengthning only of that which was weake in us, it is true that man himſelfe might cooperate with the Spirit of Chriſt in this worke. But ſeeing it appeares to be the beſtowing of that which was not at all; what is there, in the man to be regenerate, that can cooperate with the Spirit, in his Regeneration? Nature can doe nothing, unleſſe it be to hinder and oppoſe the worke. For we know that is enmity againſt God, *Rom.* 8.7. and cannot receive the things of God, 1 *Cor.* 2.14. At the beſt we know nature is but the matter which is renewed, or new formed; and matter, as we all know, can have no operation at all. As for grace or ſpirituall life, we know we had none at all, till it was infuſed, and that which is not at all, cannot poſſibly have any operation. So that it muſt needes bee granted that there is nothing in a man to be regenerate, that can worke any thing at all in the act of his regeneration.

It being granted then that a man is meerely *paſſive* in the worke of his regeneration, it muſt needs be impoſſible for him to diſcover how it is wrought, as impoſſible as it is for one to know how he receives his owne life. It is true that he may diſcerne the preparations to the worke, ſuch as are thoſe terrours and agonies which oftentimes are before the worke of regeneration, and are raiſed in a mans heart, by the diſcovery of his owne miſerable condition, in which he ſtands,

And therefore not to be diſcerned by us how it is wrought. Though we may diſcerne the preparations thereunto;

and of the unability of all the creatures in the world to bring him any helpe, seconded with some serious deliberations what to doe, and ending in some desires and purposes to make use of some meanes for the escaping of Gods wrath, if it may be. Such motions as these are, by which the heart is many times prepared for the worke of regeneration (which may be resembled to the heating of metalls before they melt, and are cast into the molde to be fashioned) because in them the spirit of a man is wrought upon in a naturall way, and by the helpe of naturall reason one may discerne, as any creature that makes use of sense and motion, cannot choose but discerne and know what it selfe doth.

2. and first operations thereof.

Much more may a person regenerate, discerne and understand the motions and operations, that are performed by him, after he is regenerate, seeing it is evident that in them his spirit workes together with the Spirit of Christ. Onely the first act of infusing and receiving grace, being wrought *in* us, and not *by* us, yea and that in an instant, and not by degrees, is impossible to be discerned, how it is wrought, either by nature, which understands not spirituall things, or by spirituall sense, which (as we have seene already) flowes from that spirituall life newly received, and therefore cannot discerne what was done before it had any beeing at all.

Notwithstanding, it is not impossible for a regenerate man to feele the very first illapse of the Spirit into the soule, for it may bring that sense with

with it ſelfe, although it doth not alwayes ſo, nor perhaps uſually; for though when a blinde man receives ſight, he muſt needes know that he ſees, as ſoone as he ſees, yet in receiving this ſpirituall life it is not ſo. The giving of ſpirituall life, and the giving of the ſenſe of it, be two diſtinct acts of the Spirit, which may, but doe not alwayes, goe together. Howſoever even in ſuch perſons as in the inſtant of regeneration feele themſelves regenerate, though they know what is wrought in them, yet how it is wrought they cannot underſtand.

Yet it may bring the ſenſe of it ſelfe even in the inſtant of receiving it, but not uſually.

The author of this worke of regeneration is Chriſt by the Spirit. Unto this, the faſhioning and quickning of all things that are created, and continually renewed, is aſcribed, as in the firſt Creation, *Gen.*2.2. the Spirit is ſaid to move upon the waters, that is, to faſhion and form that rude maſſe out of which all things were made, that Spirit garniſhed the Heavens, *Job* 26.13. And the renovation of all things by continuall propagation is aſcribed to the ſame Spirit, *Pſal.*104.30, and more eſpecially the infuſing of the ſoule: *Gen.*2.7. *Job* 33.4. So that the abilities thereof are moſt ſignificantly termed The Spirit of underſtanding, *Iob* 32.8. of ſtrength and courage, *Iudg.* 14.6. of counſell and government, *Numb.*11.25. and 1 *Sam.*10.9,10. But above all, the Supernaturall abilities of Grace and Sanctification, are aſcribed to the ſame Spirit, 1 *Cor.*12.8,9. called for that cauſe The Spirit of Sanctification: 2 *Theſ.* 2.13. and 1 *Pet.*1.2. in ſo much that all graces of

By the Spirit of Chriſt.

regeneration are termed the fruits of the Spirit. *Gal.* 5.22. This Spirit resting on Christ, *Isa.* 61.1. (who is for that cause said to be anointed with the oyle of gladnesse above his fellowes, *Psal.* 45.7.) and to be full of grace, *John* 1.14. as having the Spirit given him not by measure, *John* 3.34. flowes from him to all his members (as the head sends out influence of life to all the body) so that of his fulnesse they all receive, grace for grace, *John* 1.16. that is, graces answerable to his graces.

SECT. II.

Of the spirituall mans operations.

THe operations of a spirituall man we have, in the former description, expressed by the terms and phrase of Comprehending, and Embracing All things Spiritually. Where, under the termes of Comprehending and Embracing, we understand all the severall kinds of the operations of a spirituall man, and by All things, we note the subjects of those operations, and by the last terme Spiritually we signifie the manner of those severall workings or motions.

1. Comprehending implying all the acts of the understanding.

Comprehending, is properly that act of the understanding, by which we conceive such things as are represented us, which is the ground of our judging of them afterwards, but in this place we understand by it, both the apprehension of such as are represented, and the judging of them, after they are apprehended, by way either of approbation or disallowing; both these acts of the understanding

ing the Apoſtle mentions, *Phil.*1.9. Againe, although embracing ſeeme firſt to import election of the will, yet here we include under it the proſecution of things choſen, with the affections of deſires, hopes, cares, joyes, &c. Together with the oppoſite motions, of rejecting, hating, fearing, ſhunning &c. of ſuch things as the underſtanding in judgement diſallowes. 2. Embracing, including the motions of the will and affections.

By All things we underſtand things of all kinds, whether naturall or ſpirituall, or mixed. Now Naturall things are all ſorts of creatures, with their ſeverall qualities, adjuncts and operations, which though they are themſelves naturall, yet their firſt cauſe, their dependences, ends, relations, and whole order of adminiſtration, are of ſpirituall conſideration, which therefore a meere naturall man can neither throughly comprehend, nor at all judge of aright, as the Pſalmiſt witneſſeth, *Pſal.* 92.6. as a ſpirituall man (which the Scripture calls a wiſe man) can doe, *Hoſ.*14.9. neither conſequently can he make that right and holy uſe of them, which a ſpirituall man may doe, and doth uſually, *Pſal.*64. 10. 3. All things. 1. Natural.

Spirituall things, are God himſelfe in the firſt place, whom the world hath not knowne, *John* 17.25. as ſpirituall men doe, 1 *John* 2.13. and next, the things freely given us of God, as the Apoſtle termes them, 1 *Cor.*2.12. eſpecially Chriſt, with all his treaſures, which the Apoſtle affirmes none but a ſpirituall perſon can comprehend 1 *Cor.*2.14. as being hid from all ages and generations, and manifeſted onely to the Saints, 2. Spiritual.

Col. 1.26,27. and that by God himselfe, *Mat.* 11.25.

3. Mixed. Those things which are of a mixed nature, are spirituall things, expressed and represented by such as are naturall, as are the Word and Sacraments. For in the word, the phrases and formes of speech are according to nature, and of use amongst naturall men, but the things meant and expressed by them are spirituall. And in the Sacraments, the elements and the Sacramentall actions, by which they are used and applied, we know are naturall, but those things that are represented by them, are wholly Mysticall and Spirituall: in both, the naturall man understands the phrases, expressions, and rationall discourse in the Word, and in the Sacraments, not only the visible Elements and actions, but their signification also; but the things signified in both, seeing they are such as eye hath not seene, and that cannot be comprehended by any Naturall meanes, they cannot be understood by any naturall man.

4. Spiritually, All the difficulty in unfolding this truth lyes in interpreting this terme Spiritually, a word that may be taken in a double sense, as is also the word Spirit whence it is derived. For a spirit in strict signification, is that which is absolutely and meerely so, and in that sense the name is appropriated to God alone, *Iohn* 4.24. According to this sense, Spirituall is that, which is of or belonging to God, or heavenly and spirituall. Comparatively a Spirit signifies that which is lesse grosse, or materiall, to which is opposed grosse, carnall, and

nd ſenſuall: both ſenſes may be included under his terme, in this place.

Againe to comprehend ſpiritually may be referred: *Firſt*, to the object comprehended, and ſo it ſignifies to comprehend that which is ſpirituall in that object: *Secondly*, it may be referred to the meanes, and it ſignifies to comprehend things by a ſpirituall light or judgement. *Laſtly*, referred to the manner, it implies to comprehend in a Supernaturall way, which we ſpecially intend in this place, though withall we include both the former ſenſes.

Which referred to the object imports 1. to comprehend that in things which is ſpirituall. Or by a Spirituall Light to comprehend all things.

What it is to comprehend, or underſtand things ſpiritually is hard to expreſſe, as it is hard to deſcribe, what it is to ſee or heare, which are well knowne to ſuch as ſee, or heare, but is impoſſible to be deſcribed ſo diſtinctly by diſcourſe. The Scripture ſets it out by reſemblance of outward ſenſes, as *Heb.* 5.14. and amongſt the ſenſes ſets out the two wayes of diſcovering things ſpiritually, faith by ſight, and experience by taſte. So *Abraham* beleeving Chriſt by faith, is ſaid to ſee his day, *Iohn* 8.56. *Moſes* to ſee him that is inviſible, *Heb.* 11.27. And againe, we are ſaid to taſte, that is, prove by experience that the Lord is good, 1 *Pet.* 2.3. both are joyned together *Pſ.* 34.8. The two ſeverall wayes of comprehending things ſpiritually, Faith and Experience, we are now to inquire into, deſcribing them as plainely as the nature of them will give leave.

Reſembled by ſight, to which faith anſwers;

And taſte, which ſhadowes our ſpirituall experience.

SECT.

Sect. III.

Of Faith, and the two sorts of faith, Historicall, and Justifying.

Faith not taken here as opposed to certaine knowledge.

FAith or beleeving is in common use of speech taken for inclining strongly in opinion unto that of which we have no infallible assurance, and in that sense it is opposed to knowledge, which signifies assurance of some thing upon certainty, and that most commonly by some sense or other. But amongst Divines, Faith is commonly taken for a full perswasion of any truth upon Divine Testimony. This Faith is usually distinguished into Historicall, Temporary, and Justifying Faith, (as for that which they tearme the faith of Miracles, it concernes not the subject that we have in hand.) But because Temporary faith, will hereafter appear to differ not in nature, but onely in some degree from Historicall faith, we shall need onely to entreat of that and Justifying faith, at present.

But importing certain knowledge upon Divine testimony.

The nature of true faith, and the difference between that, and the other, which we call Historical, will be most easily & clearly discovered, by setting downe a briefe description thereof, and by explaining the severall parts of it afterwards. We therefore define faith, to be a spirituall habite, by which a Regenerate man having in himselfe, upon a Divine testimony, an evidence of the truth, and goodnesse of the Promise, and Covenant of eternall

True or justifying Faith described.

eternall Salvation through Jesus Christ, relies on him onely for everlasting life, and blessednes.

We call Faith an habit, because it much resembles those habits which are properly so called, especially in this, that it is hardly, or (according to truth) never to be removed or wholly lost: Although otherwise it differ from them in this, that those naturall habits are acquired by use, whereas faith is infused by the Spirit of grace, if we respect the first planting of it in the heart: Notwithstanding, it cannot be denied, that when it is once rooted in the heart, it may be and is further strengthened, and perfected by continuall use and exercise as our naturall habits are.

Which is; 1. An Habit, yet unlike it. 1. Seeing it is infused, not gotten by use. 2. And cannot, as habits may, be wholy lost.

The cause of faith is (as hath beene already intimated) the Spirit of Grace flowing unto a regenerate man from Christ his head, and in respect of that cause as well as of the nature of it, we tearme it a spirituall habit, and so we finde it reckoned amongst the fruits or effects of the Spirit, *Gal.* 5, 22. And here we meet with the first difference betweene Historicall, and Justifying Faith, that they proceed from different causes, the one being infused by the spirit of Christ, dwelling in us, the other the effect onely of naturall reason, further inlightned (at the most) by the assistance of that Spirit, as shall be farther proved hereafter.

2. Infused by the spirit abiding in us,

The subject of justifying Faith, is onely a regenerate person. For, whosoever beleeves hath eternall life, *John* 5. 24, into which there can be no entrance without regeneration, *John.* 3. 5. but in more

3. Into a regenerate person.

more expreſſe tearmes, 1 *Iohn* 5.1. the Apoſtle affirmes, that whoſoever beleeves that Jeſus is the Chriſt, is borne of God. Now hiſtoricall faith we know may be found in the Devills themſelves, *Iames* 2.19. And temporary faith, (which as we have intimated already, is of the ſame nature) may be in ſuch as have no root, *Luke* 8.13. that is, as the Apoſtle expreſſeth it in another phraſe, 1 *Iohn* 3.9. No ſeed of God abiding in him, nor is borne of God, which is all one. And from hence ariſeth the ſecond difference betweene hiſtoricall, and juſtifying Faith, that they are found in divers ſubjects, the firſt even in the wicked, the latter onely in the godly.

4. Which gives him an evidence

The kind of aſſurance which true faith is built upon, we call an evidence, as the Apoſtle alſo tearmes it, *Heb.* 11.1. Who alſo in the ſame place expreſſeth the object of that faith, by two different names given it, in divers reſpects, Things hoped for, and Things not ſeene: as alſo he expreſſeth the aſſurance of them, by two other names, Subſtance, and Evidence. Now it is true that by thoſe different names, the ſame things are meant, for the moſt part, although it be true, that ſome of thoſe things which we beleeve, although they be inviſible, have notwithſtanding a beeing in preſent, and therefore cannot properly be ſaid to be expreſſed by hope, ſo that the things hoped for, are but ſome of thoſe things which we beleeve.

Of things inviſible,

Theſe objects, Things inviſible, and Things hoped for, (and conſequently yet to come) Faith ſo apprehends, as having withall a kinde of ſubſiſtence

sistence, and visibility, although in divers respects. For looking at things which it beleeves, it apprehends them, as already having a being in the will and purpose of God, and this it doth without errour, as God without errour calls the things which are not, as if they were, *Rom.*4.17. seeing they have a beeing in him, although they have no subsistence as yet in themselves. These and other objects which are not seen, Faith makes evident, that is, beholds them by a spirituall sense, though they be hidden from the bodily eye, as *Abraham* in this manner is said to behold Christs day, *John* 8.56. which was not in beeing till many hundred yeares after, and *Moses* is said to see him that is invisible. *Heb.*11.27. And thus is faith, the substance of things hoped for, and evidence of things that are not seene.

When we say that by faith we have a spirituall evidence, and manifestation of things that are invisible to the outward sense, we necessarily imply that this Faith makes not use in this apprehension of any naturall help, either of Sense or Reason. Not of Sense, for things invisible cannot be the object of sense. Nor of Reason, which can help in this case little more then Sense; seeing it receives information by Sense, from whence it gathers things by way of discourse, which indeed may convince a man that things are, but can give him no evidence, or Demonstration of the things themselves.

And therefore makes no use of sense, or reason.

Hence it is, that when a man comprehends things by Reason, he may be able by discourse of

Reason

Reason to inform another man of that which he knowes, and by that meanes cause him to understand it as well as himselfe; but in those things which are apprehended by Sense, he cannot do so. He can relate to another man what he seeth, or heareth, or tasteth, but can neither make him see, nor heare, nor taste, that which himselfe doth, nor (if he be one that never had use of those senses) make him by any discourse understand, either what the object is that he apprehends, or how his sense is affected by it, or (if he have the use of the same senses) make him able by his discourse to apprehend the thing it selfe, which he discerns in its proper species, though he may breed in him some conceit of it by an imagination of some other thing of the same kinde, which that person himselfe hath apprehended by the same sense before. So is it in matters of faith, he that beleeves cannot many times give a reason why he beleeves, nor at any time represent unto another that which is manifested unto him, nor shew him what satisfying delight, and sweetnesse he findes in those things which he beleeves: he can only in generall manifest unto him that he findes the tender mercies of God exceeding great, *Psal.* 119.156. his thoughts towards us precious, *Psal.*139.17. his Testimonies wonderfull, *Psal.* 119.129. and exceeding sweet, *ver.*103. but cannot describe that excellency, or sweetnesse, which himselfe finds. Yet seeing those things that are beleeved, are also agreeable to right reason, the reasonablenes of them the beleever may manifest to

But apprehends the things themselves by spirituall sense:

And therefore cannot by discourse make another understand what he feeles.

another, but the evidence of them he cannot ſhew.

How juſtifying faith hath an evidence of the things which it apprehends, we have ſeene: Hiſtoricall wants this evidence, as we ſhall ſee anon, as having no further aſſurance of what it beleeves, then that which Reaſon ſuggeſts, which may rather be tearmed a conviction that ſuch things muſt be, then an evidence what they be. Whence it is evident, that thoſe two kinds of faith are of different natures, not onely of divers degrees, becauſe the grounds of aſſurance on which they are built, are as farre different, as Reaſon, and Senſe.

This evidence by demonſtration, hiſtoricall faith wants:

And therefore differs, from juſtifying faith, not onely in degrees but in nature:

To cleare this truth fully, we muſt conſider the different teſtimonies, upon which juſtifying and hiſtoricall faith are built. For we ſhall find that true faith is built upon a Divine, the other upon an Humane teſtimony, which our Saviour calls the Revelation of fleſh and blood, *Mat.* 16.17. as the Apoſtle doth the other, The Demonſtration of the Spirit, 1 *Cor.* 2.4. and a little after, The Revelation of things by the Spirit, which are underſtood onely of ſpirituall men: *ver.* 10.14,15.

For juſtifiing faith, is built upon a divine Teſtimonie,

We call that a Divine teſtimony which is given by the Spirit of God to that ſpirit which is within a regenerate perſon. For unto any teſtimony two things are required. *Firſt*, the manifeſting, and preſenting that which is to be credited, or beleeved: *Secondly*, an ability in him to whom it is witneſſed to underſtand it; otherwiſe the propoſing any thing by diſcourſe to a beaſt that wants reaſon to underſtand ſpeech, or the relating of any thing

thing to a man that hath reason, in the Greeke tongue, who understands no language but English, is no testimony, no more then it is to a deafe man that cannot heare. Wherefore to make a divine testimony, there must be both a divine testimony unto a man, and withall a mind in him able to understand that revelation.

First therefore, the Spirit of God must reveale and manifest unto a man that truth that is to be beleeved, as the light discovers any visible object. *Next* there must be in that man a light planted in his heart (which the Apostle, 1 *Iohn* 5.20. tearmes An understanding to know him that is true) as the light or visuall faculty is planted in the eye, or else he cannot comprehend that light that shines unto him. For want of this inward light it was, that the Israelites who had seene with their bodily eyes all Gods wonders, and by reason were forced to acknowledge that they were wrought by the finger of God, yet are truly charged by *Moses*, not to have an heart to perceive, nor eyes to see, nor eares to heare unto that day, *Deut.* 29.4.

By way of Demonstration, farre different from conviction by reason.

The evidence then which a true beleever hath of any truth of God, which he embraceth, is the manifesting of that truth unto the spirit, not onely by a form of words to the naturall understanding, but beyond that by a kind of Demonstration unto the spirituall minde, as the evidence of any object to the eye is by the shining of the light upon it, which makes it appeare to be such as it is. This kind of testifying, or evidencing things in a spirituall

tuall way the Apostle calls, *Rom.* 8. 16. the *witnessing of Gods Spirit with our spirit*, mentioning expressly two spirits, whereof if either be wanting there can be no divine Testimony.

As representing the things themselves in their proper species.

The beholding of Divine truths with a such spirituall eye, represented by way of Demonstration, is so necessary, that without it men could not be witnesses, or at least sufficient witnesses to Gods truth. For he that will testifie any thing upon credit, must see it with his owne eye, or discerne it by some other sense of his owne. Otherwise he that testifieth a truth upon another mans relation, beares witnesse rather to the relator, then to the truth related. So that to make men witnesses to Gods truth, they must not onely have it related unto them, but besides further manifested by way of Demonstration and spirituall evidence, that they may say with the Apostle, 1 *Joh.* 1. 3. *That we have seene with our eyes, and looked upon, declare we unto you.* Which not onely winnes much credit with others, but mightily affects the person himselfe, as it did *Iob*, when he thus saw God, *Iob* 42. 5. and *Abraham*, when he saw Christs day, *John* 8. 56.

Without which beleevers could not be Gods witnesses.

It is evident then that true Faith is grounded upon a Divine testimony. In the next place we must make it appeare, that Historicall faith relies onely upon an humane testimony. Now it cannot be denied that the truths of Divine mysteries though they cannot be found out by mans reason (as the Apostle tells us they never entred into mans heart, 1 *Cor.* 2. 9.) yet are they all confo-

Whereas Historicall faith rests on an humane Testimony.

nant to right reason: and it is as evident that the testimony of reason, is an humane testimony. I say then, that historicall faith rests not upon the evidence or demonstration, but upon the reasonablenesse of divine truths, which therefore mans reason cannot but assent unto. For example: the Creation of the World, Resurrection of the body, Incarnation of Christ: and may be acknowledged by reason to be possible upon the supposition of Gods Almightinesse; yea, and fit to be done by him, whose scope is to make knowne his Power, *Psal.* 106. 8. and to magnifie his Word (that is, his mercy promised in his Word) above all his workes: *Psal.* 138. 2. to set out in ages to come the riches of his grace, *Eph.* 2. 7. So that howsoever these are Mysteries of faith, yet seeing Reason (which is an Humane testimony) may approve them, it is evident, that an Historicall faith beleeving these things for the Reasonablenesse of them, is but meerely upon an Humane Testimonie.

Embracing divine truths,

1. For the reasonablenesse of them rather then upon Gods testimony of them.

2. Or if on the testimony of the Scripture, yet upon an humane testimony. Because he beleeves the Scriptures themselves,

1. Either upon the Churches testimony of them.

2. Upon the reasonablenesse of truths delivered therein.

Nay, if he should goe a steppe further and beleeve any thing that is written in the Scripture for the Testimony of the Scriptures, yet still he beleeves upon an Humane testimony, because he beleeves the Scriptures themselves upon Humane testimony, as upon the generall consent of the Church which receives the Scriptures, as the Word of God; or upon the probability and reasonablenes, or of the things therein delivered, as upon the observation of the Truth of those holy writings in most things, which makes them be

beeve

leeved to be true in all. For the Assent unto one thing for another is built upon that, to which we first give our Assent. As a stone in a wall, though it lies immediately upon that stone that is next under it, yet is indeed supported by the foundation which beares up all the building.

We see then a wide Difference between Justifying, and Historicall faith, in the cause, subject and ground of Assurance; we shall finde no lesse in the Object. Now the generall Object of Faith, we know, is Gods Word and Promise, which onely is a sure ground to build Faith upon, as being the Word of the God of truth, *Deut.* 32. who cannot lye, *Tit.* 1. nor denie himselfe, *2 Tim.* 2. 13. or change his minde, *Num.* 23. 19. So that his Word must needs be Everlasting, *Psal.* 119. 144. founded for ever, *v.* 152. upon two unfailing foundations, his Everlasting Truth, and unresistible Power.

But the particular Object of justifying Faith is Gods Promise of Reconciliation, and Salvation by Christ, in whom onely we are Justified, *Rom.* 3. 24. In these Promises, both generall, and particular, an Historicall faith may believe both the truth, and the goodnesse of them: But the goodnesse of them to himselfe in particular he believes only, which a justifying Faith assents unto, and imbraceth. That it is good to draw neere unto God, *Psal.* 73. 28. that his Law is good, *Rom.* 7. 16. and his Judgements good, *Psalm* 119. 39. even the very chastisements, *Psalm* 119. 71. all working together to good, *Rom.* 8. 28. Not onely because God who is good, doth good, *Psal.* 119. 68.

A fourth difference betweene justifying and Historicall faith in the Object of both.

Historicall faith assents to the truth of Gods promises.

Justifying faith, imbraceth the goodnesse of them to himselfe in particular.

but besides, because all is sanctified and made good in Christ; for whom one findes it good to accompt all things losse, not onely his owne righteousnesse, *Phil.* 3. 9. but his owne will and desires, which he casts aside, desiring to be guided by his Spirit, which is good, *Psal.* 143. 10. seeking Wisdome, Righteousnesse, Sanctification, and Redemption in Christ, 1 *Cor.* 1. 30.

Without which one can never be brought to affect Christ with all his heart,

It is indeed impossible for any man to rely wholly on Christ, unlesse his will be brought to choose, and desire him for that excellency of goodnesse, which is to be found in him, seeing God hath planted in all Creatures (man especially) a strong desire of, or propension to their owne chiefest good, which cannot be destroyed without the destruction of Nature it selfe. So that a man will never be brought to denie all things for Christ, unlesse he be well assured that he shall finde in Christ that sufficiency that makes him more happy then all things can doe besides.

Now it may be easily Demonstrated, that Historicall faith, though it may assent unto the truth, yet cannot embrace the goodnesse of the Covenant, made by God with man in Christ. For how can he who never yet learned to deny himselfe (which no naturall man can doe) thinke it good to abhor his owne righteousnesse, or be pleased to have no ability in himself to any good, no wisdome of his owne, no will of his owne, but to fetch all his Wisdome, Righteousnesse, Sanctification, and Redemption from Christ? to take onely the Will of Christ for his Rule? To relent the

the glory of his best works unto God alone, and to his honour, as our Saviour requires, *Mat.* 5. 16. and the Apostle, 1 *Cor.* 10. 31.

So then howsoever Historicall, and Justifying faith, seeme to embrace the same object, namely the promise of Salvation by Christ, yet to speake properly, it is the same onely Materially, but not Formally; because though they embrace the same promise, yet they embrace not the same thing in that promise: Historicall faith acknowledgeth it to be true; but onely Justifying faith beleeves it to be good, at the least to be good in particular, to himselfe that beleeves.

From this different apprehension of the object of Faith, ariseth another difference between these two kinds of Faith, in the Minde of him that beleeves. For a true Beleever having in himselfe by the Spirit a cleere Evidence, not only of the truth, but besides of the goodnesse of the Promise which he beleeves, and that to himselfe in particular, is strongly carried after it with all the desires, and affections of his Soule, closing not onely with the Promise, but with Christ himselfe, tendred unto him therein. For in all Regular Motions of the Spirit of man (such as were *Adams* in his innocency, and such as are those that are in the regenerate, as farre as they are regenerate,) the Will is so guided by the Understanding, that when that judgeth any thing to be the chiefest good, the other cannot choose but embrace it. So that a man clearely apprehending, and judging that there is no true happinesse to be found but in

As a true Beleever doth.

Christ, the whole heart necessarily relieth upon him, and closeth fully with him, denying himselfe wholly, both in opinion and judgement, and in purpose and choice.

But a temporary Beleever cannot.

Thus *facit* a true Beleever goes in embracing Christ. How neare one that hath no more but Historicall faith, may come unto him, we are now to enquire. The comming on of such a person towards Christ, our Saviour himselfe describeth unto us in that Parable of the Sower, *Mat.* 13.20,23,22. but more clearely the Apostle, *Heb.* 6.4,5. who sets out before us the distinct steps, and degrees by which one may advance forwards towards the entertaining of the Promises of Salvation, and Life, and yet fall short at the last.

As a true Beleever doth.

To begin therefore with the Apostles expressions in that place, he tells us that one which may afterwards fall away (and therefore was never truly one of Christs, 1 *Iohn* 2.19.) may notwithstanding be inlightned, may taste of the Heavenly gift, may be Partaker of the Holy Ghost, may taste of the good Word of God, and Powers of the World to come. These particulars it will be needfull to examine severally in their order. That a naturall man may by the gift of Illumination understand more of the Mysteries of Godlinesse then his naturall reason could teach him, no man can deny; and we have already shewed that this may be done without any change of the heart, onely by the Improvement of Naturall Reason by the light of the Spirit.

Although he may

Be inlightned,

Now when a man is thus inlightned, and convinced

vinced by reason of the truth of those divine Mysteries, he may very well have some pleasing taste of that Heavenly gift mentioned in the next place, not onely the gift of tongues, and Prophesying, called the gift of the Holy Ghost, *Act.* 2. 38. whereof the Apostle acknowledgeth that men out of the state of Grace may be partakers, 1 *Cor.* 13. 2. But besides of Christ himselfe, and the favours and free mercies of God bestowed in him, called the gift of God, *John* 4. 10. and things freely given us of God, 1 *Cor.* 2. 12. which the temporary beleever, apprehending, and observing, that they promise much good unto man, may easily be delighted withall.

2. And may have some Taste of the Heavenly Gift,

But this delight which such a man hath in these heavenly gifts, can be but a taste, as the Apostle calls it, such as one hath of things that he never takes down, nor much losse digests to receive any true strength thereby in the Inward man. Such a taste the Hearer had, resembled by the stony ground, *Matt.* 13. 21. affecting him with a present joy, and Delight, as those things doe that have a pleasant taste; such the *Jewes* found in *John Baptists* Doctrine, wherein they rejoyced for a season, *John* 5. 35. But this taste comes farre short of that satisfying content, which Godly men find in God, *Psal.* 16. 7. and in his Word, *Psal.* 119. 103. which moves them to love them above all things, *verse* 127. and to cleave to them for ever, *verse* 112.

Which comes far short of that full content which true Beleevers finde in Christ,

For if it be well considered, a temporary Beleevers taste of heavenly things, we shall finde to arise

As being grounded on a mistake.

arise out of a double mistake. First, of the Nature of the Benefits offered to us in Christ, as Holinesse, Peace, Joy, and which he conceives to be outward holinesse, morall honesty, carnall content, sensuall joy, like that of the foole, *Luke* 12.19. Now this conceit of some carnall, and temporall good, which is to be found in Christ, may worke in a man some desire after him, and delight in the Word, in which he is published, and proposed: such a conceit, that Christ should be a temporall Prince, wrought upon the *Iewes*, and wonne them to entertaine our Saviour for a time; but when they saw, that his Kingdome was not of this World, as himselfe speakes, *Iohn* 18.36. they soone forsooke him, so *Ioh* 6.15.24.66.

1. Of the nature of the benefits offered

This first Mistake is seconded by another, no lesse then the former, wherein they misunderstand both the conditions under which Christ is offered, and the services which he requires. For a Carnall man hearing of the large offers of Salvation and Peace, so freely tendred, desires them and hopes to gaine them at an easie rate. But upon further enquiry finding, that neither Christ nor any of his benefits are to be had without renouncing the World, nay, denying himselfe, *Mat.* 16.24. he is offended, *Mat.* 13.21. and turnes away with a sad heart, and discontented like the young man, *Mat.* 19.22.

2. Of the conditions under which they are tendered:

Such a man it may be at his first entertaining the Word, while his affections are warme and fresh, for Christs sake may sustaine some reproach, and make some small losses, and sacrifice some of

Whereupon he may be moved so doe, or suffer some thing for Christ;

his

his weaker lusts at Gods command, hoping to satisfie him thereby: as *Saul* attempted to doe, by destroying the rascall multitude, and carion cattle of the *Amalekites*; 1 *Sam.* 15.9.13. So dealt *Herod* with *Iohn Baptist*, *Marke* 6.20. when he saw that nothing would satisfie him unlesse he would part with his Darling *Herodias*, he forsooke him and became his utter enemy, *ver.* 17.

And no marvell if onely a taste of Spirituall things, which a man neither throughly understands, nor if he did would much desire, as being altogether unsutable to his carnall disposition, be insufficient to take off his heart from the love of these outward, and Carnall things, which are every way so agreeable, and pleasing to his carnall disposition, much more to move him to abhorre him selfe with that holy man, *Iob* 42.6. to accompt himselfe a foole, a beast, with *David*, *Psal.* 73.22. to condemne all his righteousnesse, *Esa.* 64.6. *Phil.* 3.7.9. to renounce all ability to do any good, 2 *Cor.* 3.5. to abandon his owne lusts, 1 *Pet.* 4.2. and his owne ends, that he may live wholly to the will of him that died for him, and rose againe, 2 *Cor.* 5.15. fetching all from Christ, 1 *Cor.* 1.30. and referring all to him: 1 *Cor.* 10.31. For till corrupt nature be changed, it can neither deny it selfe, nor be wholly subject to Gods Law, *Rom.* 8.7.

But can never be brought to deny the World, much lesse himselfe.

Which a true Beleever yeelds unto.

1. As throughly understanding the emptinesse of the Creature.

These considerations which a temporary beleever cannot brooke, a true Beleever easily submits unto. As well upon a full discovery of the vanity, and emptinesse of all things save Christ: *Phil.* 3.7.8.

2. And finding them unsutable to his renewed Nature.

3. And lastly, finding that what he abandons for Christ he gaines in him.

3. Of the Duties required of him.

3,7,8. as also upon the cleare manifestation of the infinite value of Christ, and all the Heavenly Treasures, which are laid up in him; which moved *Moses* to make more accompt of him with reproach, then of the treasures of *Ægypt*, *Heb.* 11.26. And besides, his nature now being altered, all those things that were agreeable, and sutable unto him before, he finds now unsutable, and unserviceable. And lastly, for selfe-deniall, which nature can never digest, one who is now by faith become a member of Christ, findes that whatsoever one loseth for him, he receives againe in him with infinite advantage, *Mar.* 10.29,30.

Again, a temporary beleever mistakes the duties required of a Christian, as much as he doth the conditions. For conceiving them to consist in outward performances, with the *Pharisees*, *Mat.* 5.21.27. he thinkes them an easie taske with the young man, *Mat.* 19.20. But finding upon better enquiry, that in hearing the heart must tremble, *Isa.* 66.2. in prayer the Soule must be powred out, *Isa.* 26.16. that outward performances are nothing, unlesse the thoughts be brought under to the obedience of Christ, 2 *Cor.* 10.5. and the flesh with the lusts crucified, *Gal.* 5.24. finding these things impossible to flesh and blood, he cryes out with the *Capernaites*, An hard saying, *Joh.* 6.60. and renounceth his service, *ver.* 66.

Whereas a true Beleever stickes neither at the conditions nor the Duties,

But a true Beleever as he sticks at no condition, so he stickes at no service which Christ requires. He findes a heart melting at Gods word, 2 *King.* 22.19. A Spirit helping his weakneſse in Prayer,

Prayer, *Rom.*8.26. enabling him to powre out his complaint; *Psal.*104. in the title. He not onely esteemes Gods Commandements equall, *Psal.*119.128. and good, *ver.*39. but himselfe able to runne the way of them when God enlargeth his heart, *verse* 32. able to doe any thing through him that strengthens him, *Phil.*4.13. in despite of his corruptions that hinder him, *Rom.* 7.23. Desiring that his whole heart may be inclined to Gods Testimonies, *Psal.*119.36. found in his Statutes, *verse* 80. and his steppes ordered in Gods wayes, *ver.*133. Considering his wayes for that purpose, *ver.*59. and making the Word a light unto his steps, *ver.*105. All this he doth with much cheerefulnesse, knowing that he serves for his owne good, *Deut.*6.24. having his fruit in holinesse, and the end everlasting life, *Rom.*6.22. Thus he delights in Gods Law, *Psal.*119.11. *Rom.* 7.23. and abhors his owne corruptions, *ver.*24.

Thus then a temporary beleever, grounding his resolution to embrace Christ, and his Law, upon such grosse errours, must needes waver and fall off when he finds his mistake: Whereas a true beleever, understanding truly what Christ is whom he chooseth, and what are his Lawes and conditions, and finding by experience his bargaine no worse then he conceived it, stands still to his first choise, and as *Boaz* liking the woman, as well as her inheritance, willingly tooke them both, *Ruth* 4.9,10. which his Kinsman refused, because he could not have the land alone, being all that he sought after. So the Godly, liking Christ,

Wherefore Temporary Beleevers must needs fall off at last: but a true Beleever stands fast to the end.

and

and his Lawes as well as the benefits that he brings with him, take them both: Whereas carnall men lose all the benefits that Christ brings with him, because they refuse Christ and his yoak, which they cannot brooke by any meanes.

The second difference betweene a true and temporary Beleevers taste. The first relisheth Christ himselfe;

A Second Difference between a True and Temporary beleevers taste, is in the Proper object of them both. For that which a true beleever findes sweet unto him, is Christ himselfe, and the heavenly and spirituall Treasures that he brings with him: In which a temporary beleever findes no relish at all, but that which affects him, is some supposed carnall commoditie or Temporall good, which he hopes to gaine by Christ: Like one who taking Pills wrapt in Sugar, tastes onely the Sugar, but not the Pill it selfe, the bitternesse whereof, which he can by no meanes brooke, is such, that if he tasted it, it would cause him to spit it out againe.

The other some outward good which he hopes to gaine by him.

The difference of true and temporary Beleevers taste in the Word of God.

Thus farre we have described the Temporary Beleevers taste of the heavenly gift: the like relish unto this he hath of the good Word of God; Now that may arise, either from the Novelty of the knowledge revealed therein, (which affected the *Jewes* in *John Baptists* Ministery, as our Saviour tells them, *John* 5. 35. As it did likewise the *Athenians* in S. *Pauls*, *Acts* 17. 20, 21.) or at the most from the large promises expressed therein, which also (as hath beene intimated) he understands carnally, and hoping to gaine to himselfe an interest in them, upon that false supposition he is transported with a carnall joy, and delight

light, *Mat.*13.20. which is soone altered into a discontented humour, when he finds himselfe mistaken in his hopes.

Their different taste of the powers of the world to come.

The next thing that affects a temporary Beleever is the powers of the world to come; So he cals that future, heavenly, blessed condition of the Saints, called the power of an endlesse life, *Heb.*7.16. not like this present estate, weake and infirme, but full of power and glory, called therefore a glorious inheritance, 1 *Eph.*18. and Glory which shall be revealed in us, *Rom.*8.18. a Kingdome that cannot be shaken, *Heb.*12.28. whereunto our bodies laid downe in Weakenesse, shall be raised up in Power, 1 *Cor.*15.43. Now a temporary beleever, mistaking and apprehending this estate to be some outward happinesse, and hoping to have some title to such a Glorious Condition [illegible] please himselfe with that phantasie for a [illegible] and so may seeme to finde some sweetnesse in the powers of the World to come, which if he understand aright, he would finde no delight in, as being unsutable to his disposition.

How a temporary Beleever may be partaker of the Holy Ghost.

The Last clause, that they are partakers of the Holy Ghost, may be probably meant of the gift of Tongues, and Prophesying, which they that have are said to receive the Holy Ghost, *Acts* 8.17. and 11.1. because even these common graces are reckoned amongst the gifts of the Spirit, 1 *Cor.* 12.10, 11. which he bestowes sometimes even on unregenerate persons, as appeares, *Mat.*7.22. and 1 *Cor.*13.12. the Apostle supposeth one may have all these gifts, without true love, that is, without

out true Sanctification. So that in all these Clauses, there is nothing affirmed of a temporary beleever, but that which may be without true Sanctifying Grace, for ought appeares to the contrary.

A Temporary beleever like Stony ground,

These temporary beleevers our Saviour, *Mat.* 13.20,21. and *Mark* 4.16,17,18. resembles to the Stony, and Thorny ground, neither of which brings any fruit to perfection, and yet the latter goes farther, in entertaining and cherishing the seed of the Word, then the former. The Stony ground which is soft above, and hard underneath, it presents unto us an heart moved with sodaine affection, by the hearing of the Word, *Mat.* 13.20. whereupon without any setled judgement, or well grounded resolution, or any great examination

Having his affections so moved, the depth of his soul, his Understanding and Will, hardned still.

[illegible] that he chooseth, he entertaines [illegible] and seemes to embrace the rules that [illegible] so that it falls out that the principall parts, and depth of the soule, the Understanding and the Will, are not wrought upon to any purpose in this seeming change, but remaine hard and untractable, as they were before.

Whence it is that he shewes himselfe sodainly, and at first cheerfully in profession;

Hence it comes to passe, that, as corne, which is covered with a shallow earth, shootes up and shewes it selfe quickly above ground, *Mat.* 13.5-20. whereas that which hath depth of earth, spreading the roots downwards, is longer ere it appeare, and shew it selfe above the earth. So he that entertaines the Word onely with a slight and ungrounded affection, sodainely appeares and shewes himselfe in outward profession,

falling

falling on to the practice of holy duties, before his heart be setled in the love of the truth: as it fell out in *Herod*, *Mark* 6.20. This notwithstanding he seemes to set upon with much chearefulnesse, and present delight, either for the novelty of the way, or for the advantage which he hopes to gaine thereby: such a person *Simon Magus* is described to be, *Acts* 8.13,19.

The third resemblance between this ground, and the Temporary Beleever is, that as in the stony ground wanting depth of earth, the seed can take no strong roote in it, to yeeld sufficient nourishment, that it may hold out when the heate comes: So the Word which enters not into the depth, or middest of the Heart, as it ought to doe, *Prov.* 4.23. that is, which wants firme setling in the judgement, which must approve it upon good knowledge, as *David* doth, *Psal.* 119.97. the well setled resolutions of the will upon that approbation, *ver.* 106, 111. (reckoning before-hand what it will cost, according to our Saviours counsell, *Luke* 14.28, whereof S. *Paul* warnes the Disciples, *Acts* 14.22, shewing himselfe a precedent thereof unto them, *Acts* 20.23,24. upon which firme resolution must be setled) must needes wants meanes to hold a man fast to it in time of triall.

But having not setled the judgement and resolved will,

Must needs fall off in time of Triall.

This is the Nature and fault of the Stony ground, but that which is Thorny, and the Temporary beleever resembled thereby, goes a step further; for the Seed that lights upon it, meeting with a deeper earth, neither shoots up nor vani-

A Temporary Beleever resembled to Thorny ground.

sheth

sheth so sodainly as the former, and yet, though it wither not, but hold the Roote and Greennesse still, it brings no fruit at all to perfection, *Luke* 8.14. Such an one was *Demas*, 2 *Tim.* 4.10. This Beleever is neither so heady nor sodaine in his affection, or profession, as is the former: And yet although he knowes more of God and Christ, and embraceth the Profession of Godlinesse with more advised deliberation and resolution then the former doth, for all that, for want of cleansing his heart of his inbred corruptions, whereof earthly mindednesse is the chiefe, he comes to nought at last.

Which hath more depth of earth, more setlednesse in judgement and resolution. But for the want of cleansing the heart of worldly cares, and pleasures, failes in the end.

The fault of this Beleever is, that though his judgement be convinced of the excellency of Godlinesse, notwithstanding he wants that cleare and full Evidence of it, which onely is able to perswade the whole heart to embrace it, and to abandon all things for it, with S. *Paul*, *Phil.* 3. And withall, he never yet had a like full discovery of the vanity, and emptinesse of those earthly things, that bewitch his heart: which causeth him to retaine the love of them still. Thus he joynes the love of Christ, and of the world together, which being incompatible, and impossible to subsist together, *Mat.* 6. 24. *Iames* 4.4. 1 *Iohn* 2.15. it must necessarily follow, that seeing earthly affections had the first possession of this mans heart, and being confirmed by long use and custome, getting a stronger Roote then Godlines can have, they will hardly give place, as our Saviour tells us, *Mat.* 19.23. and being the more prevalent

Wanting a cleare light to discover fully the excellency of Christ, and the vanity of the Creature.

So that he embraceth Christ with the world, which are incompatible.

of

of the two, draw the greateſt ſtrength of the heart and of the deſires after them, ſo that Godlineſſe, wanting ſtrength of affection to keepe life in it, muſt needs grow weake and heartleſſe.

This then being the nature of Hiſtoricall faith, under which, that which is Temporary is comprehended, the difference betweene that and true Juſtifying faith, appeares in theſe ſixe things. *Firſt*, in the cauſe, the one proceeds from Naturall Reaſon, the other from the Spirit of Sanctification. *Secondly*, in the ſubject, the one may be in an unſanctified perſon, the other is only in a man regenerate. *Thirdly*, in the kinds of aſſurance, which is, that the one is onely a Conviction, in the other there is an Evidence. *Fourthly*, in the grounds of their aſſurance, the one is a divine, the other an humane Teſtimony. *Fiftly*, in the object, the one acknowledgeth the truth of that which it apprehends, the other withall finds and taſts the goodneſſe of it. *Laſtly*, in adherence; the one embraceth Chriſt by miſtake, the other upon ſound knowledge: the one affects ſome imaginary good in Chriſt, the other Chriſt himſelfe, with all his Heavenly treaſures: The one takes in the love of Chriſt, to the love of the world, the other caſts out all to make roome for Chriſt.

Sixe differences betweene a True and Temporary Beleever.

It is true that this true Beleever, though he adheres firmly to Chriſt in his reſolution; yet he followes him not ſo fully ſometimes, in the courſe of his practice, as S. *Paul* complaines of himſelfe, *Rom.* 7. 15. 19, 23. and *David*, *Pſal.* 119. 176. which happens not onely by the luſting of the fleſh a-

Yet a true Beleever may faile in his practiſe: But holds his Reſolution ſtill,

gainst the spirit, *Gal.*5.17. but withall by the neerenesse of the flesh to sensible objects, by which the lusts thereof sodainly take fire, and inflame the heart with inordinate motions, ere the Spirituall part can make head against them. Yet such a person holds his resolution still in generall, to walke with God, from whom he departs not wickedly, *Psal.*18.21. But still loves his Law, *Psal.*119.97. Delights in it, *ver.*47. *Rom.*7.23. Sweares to keep it, *Psal.*119.106. and that to the end, *ver.*111., and strives to make it good in his practise, *ver.*59,60. Casting himselfe upon God for his assistance thereunto, *ver.*133.

And may be resembled to a Country conquered, but not full quieted.

This man may be likened to a Country newly Conquered, but not quieted, wherein after the enemies Armies are broken, and his strong holds taken in, yet some lurking Rebells sodainly breake out, and make head againe, and robbe, and spoile, but shall never be able to winne the country out of the Conquerors hand, or beate him out of the field. For in a person Regenerate, though the strong holds, and imaginations of his heart be taken downe, and brought under the Obedience of Christ: 2 *Cor.*10.5. yet the lusts which are rather Crucified then fully killed, make head oftentimes against the spirit, *Gal.*5.17. but shall never be able to alter this mans judgement, nor the ful resolution of his will, to cleave unto Christ, but he shall still conclude it is good for him to draw neere to God, *Psal.*73.28.

SECT.

Sect. IIII.

Of Spirituall Experience, the other meanes of comprehending things ſpiritually.

EXperience, in generall, may be deſcribed to be the Diſcovery by Senſe, and Knowledge thereby, of ſomething not evident in it ſelfe, but manifeſted by ſome Event or Effect. This generall Deſcription of Experience, may eaſily be applyed, both unto that which is Naturall, and to that which is Spirituall. The later of theſe two being not eaſily underſtood in it ſelf, (unleſſe it be of thoſe that finde it in themſelves) & therefore hard to be expreſſed, may not unfitly be ſhadowed by the former, which is well underſtood of all.

Experience we affirme to be a Knowledge, not infuſed, but acquired, out of the Obſervation of the Events or Effects by Senſe, whereby Reaſon being informed, gueſſeth at ſome inward, and ſecret cauſe, whence they proceed. Wherefore brute beaſtes, becauſe they want Reaſon, cannot properly be ſaid to have Experience, though they muſt be acknowledged to have ſomething anſwerable thereunto; as being, by the helpe of Senſe, moved to take or leave things which they finde agreeable or hurtfull to themſelves. This kinde of knowledge being grounded on ſenſe, is uſually moſt certaine, and generally moſt affects.

This Experience muſt be of ſuch things as are not manifeſt in themſelves, but are onely diſcove-

Experience in generall deſcribed is,

1. Knowledge acquired by Senſe.

Whereby Reaſon gueſſeth at ſome inward thing that appeares not;

2. Of things not Evident in themſelves but manifeſted by Events, or Effects;

red by the Effect, as that Hony is ſweet, and Wormwood bitter, becauſe the taſte by often taking them proves them to be ſo, though neither of them can be outwardly diſcerned. But we are not ſo properly ſaid to know Snow to be white by experience, becauſe it appeares ſo to the eye, or to know a Man by experience, when we behold one whom we never ſaw before: But when by his Actions, Words, and Converſation, we diſcover the inward diſpoſition of his minde, which appeares not outwardly, we are properly ſaid to know him by experience.

Which may be either a quality, or the very thing it ſelfe, if it be of a Spirituall Nature.

That inward thing, which Experience thus diſcovers, is oftentimes a quality in ſome ſubject or other, as that Fire is hot, and Snow cold. Sometimes the very ſubject it ſelfe, if it be a thing inviſible, is likewiſe diſcovered by Experience. As by Experience I know that there be Winds, though I never ſaw them, becauſe I have heard the ſound, and felt the violence of them, as our Saviour ſpeakes, *Iohn* 3.8. So the Experience of Gods Workes, manifeſts that there is a God, *Pſ.* 58.11. though no man hath ſeene him at any time, *Iohn* 1.18.

That there is Naturall Experience, all acknowledge.

That there is ſuch a kinde of Naturall Experience as we have ſpoken of, all men will readily acknowledge, becauſe all men finde it in themſelves; whether there be any Spirituall Experience, it is no marvell though many men doubt, becauſe there be ſo few that have it. For if few men had the ſenſe of ſight, and all the reſt of the world were blinde, the generality of men, that never

never had the benefit of seeing, might perhaps doubt whether there were any such thing as light, or colours, or sight, or no. Now that there must be Spirituall Experience, if there be Spirituall Sense, no man can deny: And that there is such Spiritual Sense, is evident by the Apostles Testimonies, expresly naming Senses by which men discerne betwixt good and evill: *Heb.*5.14. And when *Moses* acknowledgeth that the *Israelites* had seene Gods wonders, and yet denies that they had eyes to see, *Deut.*29.4. he evidently implyes that there is a double Sense, one outward and Naturall, and another inward and Spirituall.

And there is Spirituall Experience is proved.

To make this truth, that there is such a Spirituall Sense, yet more manifest, let us but consider Godly mens Affections, and whence, and how they are raised. For that affections are most commonly, and alwaies most effectually moved by sense, it is evident: wherefore if there be Spirituall Affections, it must needs be granted that there be Spirituall Senses that move them. Now that *Davids* longing after God, *Psal.*42.1.21. Panting after his Word, *Psal.*119.140. Delight in the sweetnesse of it, *ver.*103. Trembling at his presence, *ver.*120. Griefe for breach of his Laws, *ver.*136. Zeale for it, *ver.*139. and for his house, *Psal.*69.9. are Spirituall affections, is apparent, seeing they were raised by Spirituall objects, and consequently the Sense, that apprehending them begat these Affections, must be Spirituall.

If there be Spirituall Sense, there must needs be Spirituall Experience.

There is such a Spirituall Sense;

1. Because there are Spirituall Affections

A farther argument, that these Senses are Spirituall, is this, that by them men are able to discover

2. Because there is an ability to discerne

and 'distinguish both Naturall Affections from Spirituall,

not onely Spirituall things from Carnall, but Spirituall things themselves one from another, comparing Spirituall things with Spirituall things, as the Apostle speakes, 1 *Cor.*2.13. And that not onely in their generall natures, (for so farre the understanding may judge of them) but the very particular subsistence of the things themselves. Thus a Godly man that hath the motions of carnall joyes, feares, sorrows &c. when he feeles the like affections in Spirituall things, is able to say of both, this feare, joy, or griefe, is Spirituall, and that is carnall. And when he hath felt Spirituall Agonies and heart-breakings, is able to say when they come againe, these are the very same that afflicted my soule heretofore: as a woman, that hath felt the Throwes of Childbirth, can say when she feeles them againe, these are the paines of travell.

And Spirituall things one from another.

3 Because men finde inward comfort, and ease by Spirituall objects. But none in outward and carnall things.

Againe, when Godly men finding themselves afflicted in spirit, finde by their owne experience, that carnall comforts releeve and ease them, no more then *Iacobs* Children and Wives did him, *Gen.*37.35. or then *Iobs* friends helped him in his distresse, whom he calls Miserable comforters, *Iob* 16.2. But for all that carnall reason can say unto them, they remaine still in darknesse without light, as the Prophet speakes, *Isa.*50.10. till God make them heare the voyce of Joy, and Gladnesse, *Psal.* 51.8. till a Messenger in his Name assure them that there is a ransome accepted for them, *Iob* 33.24. I say, when carnall comforts worke nothing on them, but onely Spirituall com-

comforts ease their hearts, as Gods word quickned *David*, *Psal.* 119.50.92. it manifestly discoyers a Spirituall sense within, which is affected with nothing but that which is Spirituall.

Of this Spirituall Sense, this is a farther Evidence, that the same things proposed to the same, or divers men, though all godly, affect them not alike at all times, sometimes moving the heart in a strong manner, whereas at another time they have little or no operation at all. That message, that God had accepted a Ransome, had a great effect upon that distressed Man, *Iob* 33.24. in reviving his spirit: the same message by the mouth of *Nathan*, 2 *Sam* 12.13. wrought nothing for the present upon *Davids* heart, which remained broken still, *Psal.* 51.8. And generally all godly men finde by their owne experience, that those instructions, reproofes, and consolations which at some times awaken, wound, and revive their spirits, at another, move them no more either way then a charme doth a deafe Adder, as the *Psalmist* speakes, *Psal.* 58.4. Now they being still men of spirituall mindes, and at all times understanding alike those things that are proposed, no reason can be given, why they are so ineffectuall at one time, and powerfull at another, but this, that at some times, Spirituall Sense being benummed, they then heare onely by the hearing of the eare, as *Iob* speakes, *Iob* 42.5. but at other times when those senses be awakened, they taste, and see, and feele the same, and consequently are affected as *Iob* was in that place,

4. Because the same spirituall objects that affect the godly at some times, at other times affect them not,

Which must needs happen, because Spirituall Sense is at sometimes benummed, and awakened at other times,

and *Iacob* when he saw the Chariots sent to bring him into *Egypt*, *Gen.*45.27.

5. Because we know that we have in us Spirituall Life, which cannot be felt but by Spirituall Sense,

No man knowes that he lives but by sense, Naturally, by Naturall sense, and Spiritually, by Spirituall Sense, (for the Naturall man understands not the things of the Spirit of God, 1 *Cor.* 2.14.) Now godly men know that they live by Faith in the Sonne of God, *Gal.*2.10. and feele in themselves the operations, and motions of the Spirituall life, both in seeking after those things that cherish it, as Gods Law, and Word; *Psal.* 119.130,131. Good company, *ver.*63. and 101. especially Gods Spirit, *Psal.*51.12. as also by shunning whatsoever might impaire it, as evill practises, *Psal.* 119.101. wicked company, *ver.* 115. and by their delight in things agreeable to them, Gods Love, *Psal.*116.7. Holy duties wherein they please him, 1 *Chron.*29.9. and griefe at sinfull courses, *Psal.*119.136.

Object. But some feele no such Spirituall life in themselves,

What shall we thinke then, of the condition of those that feele no Spirituall life at all in themselves, but are alwayes complaining that they are senseless and dead?

Answ. 1. Their cõplaints argue that they have it. For dead men as they feele nor, so they complaine nor,

1. Answer; that a wicked man may judge himselfe to be without Spirituall life, by the very judgement of Naturall Reason, or being convinced by the Word, but such a man feeles not his deadnesse, nor is grieved at it, though he may be affected with the consequents of it sometimes, nor labours to get life: but he that grieves, and is continually unquiet in such a seeming dead condition, and labours all he may to get out of it, manifestly

nifeſtly diſcovers to others, though himſelfe diſcerne it not, that there is yet life remaining in him: For he that is once dead complaines nor grieves no more.

Yea, the ſame perſons, farther diſcover ſome degree of Spirituall life remaining in them, not onely by their ſtriving to walke in Gods wayes, when they finde no abiſity to doe it with the Apoſtle, *Rom.*7.19. and though they cannot runne the wayes of Gods Commandements, with that largeneſſe of heart they deſire, *Pſal.*119.32. yet they move forwards according to their ability; and, in the middeſt of their ſenſleſneſſe, can be grieved, both at foule diſhonours done to God, and at the miſeries of his people; As ſome perſons, being ſo weakned by ſickneſſe, that they know not either what they doe, or what is done unto them, nor have any ſenſe of their owne life, yet are offended at the flaſhing of a candle in their eyes, or a pinch, or other violence done unto their bodies.

2. Their ſtriving to move & go on even in their greateſt weakneſſe.

3. Their griefe at Gods diſhonour by themſelves & others.

Wherefore we muſt needes grant a Spirituall Senſe, exerciſed in diſcerning good and evill, *Heb.* 5.14. and by that a Spirituall Experience of both. Of Good: the Author, whereof is God, whom we taſte to be Good, 1 *Pet.*2.3. *Pſal.*33.8. by the experiments of his mercies in generall, *Pſal.* 145.9,10. and to our ſelves in particular, as *David* found in his owne caſe, *Pſal.*116.5,7. and righteous, as he proves and ſhews himſelfe experimentally by his workes, *Pſal.*58.11. eſpecially faithfull to his ſervants. By the ſame experience

By this Experience we diſcern 1. Good. 1. God himſelfe exceeding good.

2. His counsells and graces.

we finde the things given us of God to be good, his Spirit, *Psal.*143.10. his Counsells good, and that such bring great peace, *Psal.*119.165. the work of Sanctification in us exceeding good, in mortifying our corruptions, in quickning to holinesse, yea all the fruits of the Spirit, love, joy, peace, &c. *Gal.*5.22.

3. The effects of his ordinances. Prayer.

Besides, by this Experience we finde the good effects of Gods ordinances. Prayer powerfull with God, *Psal.*18.6. as appeares, if not by a direct answer by message, as *Dan.*9.13. *Act.* 10.4. or voice from Heaven, as *John* 12.48. yet by reall effects, *Psal.*116.2,3. and evidence to our own spirits, *Psal.*66.19,20. which much easeth the heart, 1 *Sam.*1.18. The Word

The Word searching the thoughts, 1 *Cor.*14.25. *Heb.*4.12. Pricking the heart, *Act.*2.37. and subduing it to the obedience of Christ, *Act.*2.37,41. Converting the soule, *Psal.*19.7. yea, making wise to salvation, 2 *Tim.* 3.15. wiser then all the World, *Psal.*119.98,99, 100. Comforting the spirit, *ver.*50.

4. By the same Experience we discerne evill.

By the same Experience we discerne evill. The vanity of all the creatures, riches, and honour, which make one no better then a dogge that dies in a ditch, *Psal.*49.20. and leave him a foole at last, *Jer.*17.11. Wisdome, and whatsoever is admired amongst men, Vanity, *Eccles.*2.15. so that by experience one findes an end of all perfection, *Psal.*119.96. the pleasures of sinne, leaving a man in all evill, *Prov.*5.14. without fruit, *Rom.*6.21. sinne it selfe out of measure sinfull, as the Apostle expresseth it, *Rom.*7.13. making a man a very beast,

beast, *Psal.*73.22. Withall it makes one finde the corruption of his whole nature: *Psal.*51.5. Abomination of his righteousnesse, *Isa.*64.6. Inability to any good, *Rom.*7.18. even so much as to thinke any good thing.2.*Cor.*3.5.

This Experience wonderfully strengthens Faith, when by the events we finde all things to be as we beleeved; as the Israelites beleeved God, when they saw the Egyptians drowned, *Exod.* 14.31. and *David* knew that God favoured him by his deliverance, *Psal.*41.11. and his confidence, that God would deliver him, was because God had delivered him, 1.*Sam.*17.37. see 2 *Tim.*2. 17,18. *Secondly*, Experience wonderfully quickens affections, by those sensible Objects which it discovers, as the sight of *Iosephs* chariots wonderfully revived *Iacobs* heart, *Gen.*45.27. and Gods deliverances of *David* wonderfully encreased his love, *Psal.*18.1. and 116.1. It is true indeed that Faith workes more stedfastnesse, and firmnesse of adherence, but Experience usually breeds the greater strength of affections.

This Spirituall Experience much 1. Strengthens faith.

2. Quickens Affection.

Markes of Spirituall Affections 1. When they are kindled by Spirituall objects.

These Affections we may know to be Spirituall, if, *First*, they be kindled by Spirituall objects, such as are the Sense of Gods Love, manifested unto us in the experiments thereof, in pardoning our sinnes, *Psal.*103.3. *Luke* 7.47. in guiding us by his Counsell, *Psal.*73.24. mastering our corruptions, preventing our errours, 1 *Sam.*25.32. griefe, and feare, for his displeasure, *Psal.*77.7,8. occasioned by our sins, *Ezra* 9.15. yea for his dishonour by other mens sinnes, *Psal.*119.136.139.

Secondly,

2. When they are seasonable.

3. When they keepe the heart humble and tractable.

Secondly, when they are answerable to Gods dealing with us, rejoycing, and mourning seasonably, when God calls us to either. *Eccl.*7.14. not preposterously, as *Isa.*22.12. *Thirdly*, when they keepe us within our bounds, humble and tractable, like the *Psalmist*, *Psa.*131.2. in a reverend feare of Gods Majesty. *Lastly*, when they provoke and quicken us to holy duties; not onely of Prayer, or thankesgiving, but generally of all service and obedience, as they doe the holy Prophet, *Psal.*116.16,17.

Yet it is only the Spirit of God which must testifie to our spirits that they are such.

It is true that, when all is done, none can assure us that our affections, and motions, are Spirituall, but the same Spirit which workes them in us, which as it testifies with our Spirit that we are Gods children, *Rom.*8.16. so doth it assure us that we are moved by his Spirit. It cannot be prevented but that many men will deceive themselves, mistaking carnall motions for Spirituall, as *Iehu* did, 2 *King.*10.16. But although some men think they are in the right way, when they are wide of it: yet that lets not another man, who is in the right way, to know and be assured that he is in it.

The use of this description of a spirituall man.

This large Description of the nature of a Spirituall man, is of singular use, both for the encouragement of those that find themselves, in some good measure, answerable to this patterne, that is here set before them, to goe on with cheerfulnesse in the study of the Scriptures and in all other holy duties required of them: As also for the awakening of others, who, when upon examination

mination they finde themſelves out of this bleſſed condition may labour with earneſt deſires and fervent prayers to beg that Spirit at Gods hands, that may make them ſuch, as finding themſelves, while they remaine otherwiſe, in a dangerous condition, in which neither Gods word, nor any of the reſt of his ordinances, can profit them as they ought.

Cap. VIII.

Of the choice of fit Times and Seaſons for Reading the Scriptures.

THere is a ſeaſon to every purpoſe under the Sunne (ſaith the wiſe man, *Eccl.* 3.) the obſervation whereof, not onely addes grace unto every good action, but many times facilitates the work it ſelfe, which we have in hand, and makes it more eaſie to be compaſſed. The conſideration whereof ought to move us, in ſuch a weighty work as is the ſtudy of the Scriptures, to enquire what times and ſeaſons may be moſt conveniently choſen out, and ſet apart, for the exerciſing of our ſelves in this ſo holy a duty.

No time limited by God for the ſtudy of the Scriptures but the Sabbath.

It is true that, beſides the Sabbath day, God hath limited to men no certain time for the duties of Prayer and ſtudy of the Scriptures, only we have generall commands to be frequent and continuall in Prayer, *Eph.* 6. 18. 1 *Theſſ.* 5. 17. and diligent in meditation of the Word, *Ioſh.* 1. 8.

of

of both which we have examples in the practise of holy men, *Psalme* 58. 17. *Dan.* 6. 10. *Psal.* 119. 97. But the particular times for either duty, which are impossible to be directed by any generall rule, are left to be determined by Christian wisdome.

Only in generall the often exercising of our selves therein is required.

Now times, either for Prayer, or Reading, may be either constant and set, or uncertain and occasionall. For there are times wherein God calles us extraordinarily to Prayer, *Isa.* 22. 12. either in afflictions felt, *Lam.* 3. 13. or feared, *Psalme* 116. 3. 4. and 50. 15. or for mercies expected, *Dan.* 9. 2, 3. or already received, *Psal.* 18. 1. and 116. 12, 13. The like occasions we may meet withall for searching the Scriptures, to resolve us in doubts, *Psalme* 73. 17. To comfort us in afflictions, *Psalme* 119. 50. To direct us in matters of advice, *Psalme* 119. 24. To guide us in our way, *verse* 105. To assist us in temptations, *Eph.* 6. 17. Such or the like occasions, may cause us to have recourse to the word extraordinarily, besides the ordinary studies of it, to make us wise unto salvation and furnish us to every good work, 2 *Tim.* 3. 15. 17.

Times for studying the Scriptures are, 1. Occasionall.

For the constant and daily study of the Scriptures is required, not onely of the Ministers of the word, *Tim.* 4. 15, 17. & Magistrates, *Deut.* 17. 19. (although indeed it concernes them above others) but besides of all: *John* 5. 33. and that by a kind of necessity, considering mens ignorance in matters appertaining to godlinesse, *Psal.* 73. 22. *Prov.* 30. 21. the difficulty of understanding things

2. Set and constant. And that for All men,

things that never entred into mans heart, 1 *Cor.* 2. 9. and the great neceſſity of attaining the knowledge of thoſe things, which are the grounds of Faith, the Rules of practice, and the power of God to ſalvation, *Rom.* 1. 16.

Even ſuch as have attained ſome good meaſure of knowledg.

Nay, if we had attained to ſome good meaſure of the knowledg of the Myſteries of godlineſſe, by the Word, yet how we ſhould be ready in the uſe thereof, either for directing our own waies, *Pſal.* 119. 50. 105. for admoniſhing others, *Col.* 3. 16. for defence in time of temptation, with our Saviour, *Mat.* 4. 4. 7. 10. for comforting our Brethren, 1 *Theſſ.* 4. 18. for examining our teachers doctrine, with the *Bereans*, *Acts* 17. 11. unleſs beſides the knowledge of the Scriptures, we keep them freſh in memory by continuall meditation and often peruſing of that volume, which being ſo large as it is, muſt of neceſſity take up ſome reaſonable portion of time daily for this exerciſe.

In choo-ſing times for reading Scriptures we muſt reſpect

In limiting this time for Reading the Scriptures, reſpect muſt be had, both to Order, and Proportion. For the former, godly men have accuſtomed to begin the day with religious exerciſes, as with Prayer, *Pſal.* 5. 3. and 88. 13. and *Pſal.* 55. 17. the Morning was one of the three times wherein *David* preſented his prayers unto God. Now although Prayer and Reading of the Word be two diſtinct exercíſes, yet that they mutually help one another, is moſt manifeſt, and conſequently are fit to be joyned together. For the Word miniſters matter of Prayer, and is the ground

1. The Order. 2. The morning is a fit time for Prayer & Reading.

ground of our Petitions, who have no promise to be heard, unless we ask according to Gods will, 1 *Io.* 5. 14. which is no where revealed but in the word, which therefore strengthens our faith in Prayer. Again Prayer must needs awe us with the reverence of Gods Majesty, and consequently prepare our hearts to tremble at Gods word in reading it, which God is well pleased withall, *Isaiah* 66. 2.

1. As it is fit to honour God with the first of our time.

The fitnesse of the Morning for these exercises is evident: not only because the first of our time, as of all things else, belongs unto God, whose service ought to be our speciall and chiefest care: but besides, because the heart, being then most free from worldly thoughts, is fittest for holy meditations. And withall when in the beginning of the day the heart of a man is seasoned with holinesse, and with the feare of God, he findes himself the better fitted, to walk humbly with him all the day after.

2. The heart in the morning is freest from worldly thoughts.

2. It is good to close up the day with these holy exercises.

It is very fit to close up the day with these duties wherewith we began it. The Evening was one of *Davids* times for Prayer, *Psalme* 55. 17. and 141. 2. and *Isaaks*, as it seemes, *Gen.* 24. 63. Then indeed it is fit to passe our accompts with God, concerning our carriage the day before, that having made all our reckonings even with him, we may with assurance lay down our selves to rest in peace. Now, we have already intimated, how fit it is to joyne Prayer and Reading together, so that if the Evening be a fit time for Prayer, it must be acknowledged to be fit for Reading also.

The

The Mornings then and Evenings, are our fittest times for Prayer. As for the proportion of time to be allotted for this exercise, it must indifferently respect both the Duty, and the person that undertakes it. In the exercise it must be considered both, what must be done, and in what manner. For the former, seeing all Scriptures were written for our Instruction, 1 *Cor.*10.11. not onely the Laws, and Commandements which we are to doe and obey, *Deut.*29.29. but Examples too, not only the New Testament, but the Old also: it must needs be our duty to know, and consequently to study them all: wherefore we must so proportion our time for this exercise, that we may often goe over, by reading, the whole body of the Scriptures.

2. The proportion of time to be allowed for holy duties: wherein we must respect,
2. The Duty; and therein,
1. What must be done. We must study the whole Scripture.

The manner of Reading the Scriptures, must be with great deliberation, and that not onely because the matter contained in them is weighty, and of a mysterious nature, the Phrases significant, the expressions briefe, and sometimes by the propriety of the language wherein they were written unusuall, and therefore not easie to be understood of the vulgar; but also because that which we read so nearly concerning us, and must be carefully laid up in our hearts, and written there, *Pro.*2.5. and 7.1. and be hidden in them, *Ps.* 119.11. that it may be our continuall meditation, *ver.*97. and dwelling in us, *Col.*3.16. may not onely furnish us for every good work, 2 *Tim.* 3.17. but also enable us to instruct our friends and neighbours, talking unto them, upon all fit

2. In what manner, With great deliberation as holding out,
1. Things weighty,
2. And nearly concerning our selves,

occasions of wisdome and judgement, *Psal.* 37. 30,31. and at home our families, as we sit in the house, and walke by the way, *Deut.* 6.7.

And allot time accordingly:

This time allotted for the reading of the Scriptures must not onely be proportioned to the worke, but to the persons too that study them, and that with due respect had, both to their abilities, and employments.

Having respect 1. To mens abilities;

The weakenesse of mens abilities, whether of naturall understanding and memory, or of knowledge gotten by learning, which must needs be weak, in young beginners especially, imposeth on them necessarily the more labour and paines in study, and consequently requires more expence of time in reading. If the Iron be blunt, and one whet not the edge, he must put to the more strength, saith *Solomon*, *Eccl.* 10.10.

2. And employments:

As for mens callings, and employments; Ministers who need to be furnished with all knowledge, are required to give themselves wholly to this study, 1 *Tim.* 4.13.15. Magistrates to have the book with them, to read in it all the dayes of their life, *Deut.* 17.19. *Ios.* 1.8. Husbands, who must teach their wives at home, 1 *Cor.* 14.35. Parents, who must bring up their children in the nurture and admonition of the Lord, *Eph.* 6.4. and talke of the Law in their family, *Deut.* 6.7.

1. Requiring more study by Ministers, Magistrates, Husbands, Parents.

2. More time to be allotted where mens callings are easie.

As they need a greater measure of knowledge, for the necessary discharge of their duties, so must they allow the more time that they both attaine it, and have it ready for daily use.

Again, seeing all mens Employments are not

alike

alike, but ſome are more toileſome, and others being more eaſie, afford more leaſure for the attending of thoſe holy duties, it muſt be conſidered how much may be conveniently ſpared, from ſuch neceſſary buſineſſes, as their callings caſt upon them, ſeeing God requires Mercy, and not Sacrifice, *Mat.*9.13. Howſoever, even thoſe who are moſt ſtraightned by the buſineſſe of their imployments, muſt notwithſtanding ſo order their affaires, that they ſpare ſome fit portion of time for theſe duties of Gods ſervice: who can eaſily recompence it unto them by proſpering their labours, and aſſures us that he will be no mans debtor for the leaſt ſervice done for him, *Mal.* 1.10.

Yet all muſt ſet a part ſome time for this duty:

Of two things men are to be admoniſhed. *Firſt*, that they bring not themſelves into ſtraights of time, either by negligence in their callings, which often puts them to labour at unſeaſonable times, or by loading themſelves unneceſſarily with multiplicity of buſineſſe, and worldly imployments, which when they have undertaken, being not able to diſpatch in convenient times, they take liberty to make uſe of thoſe times for worldly affaires that are fit to be ſet apart for holy duties. By either of theſe wayes, men being drawn to omit theſe duties at the firſt, at laſt by diſuſe of practiſe loſe withall the very deſire and reſolution to performe them. Theſe muſt know that God, in matters of his ſervice, diſpenſeth with inevitable, but not with voluntary neceſſities, he will indeed have Mercy, and not Sacrifice, but

Three caveats, to avoid, 1. Negligence, 2. Incombrance with too much buſineſſe.

neither negligence, nor covetousnesse, rather then Sacrifice.

3. Not to mistake suspension for a discharge frō the duty.

Secondly, men must take heed that they mistake not a dispensation for suspending these duties, for a full discharge from them. Employments in secular affaires are not better then holy duties, neither is the service of men, better then the service of God. Consequently the one ought not to be left for the other: Onely, whereas our affaires are so limited to their season, that they must sometimes be done at present, or not at all, whereas holy duties suspended for a time, may be performed afterwards, God is pleased that his Services shall give precedence to our urgent necessities, not that they shall be excluded by them. Wherefore he that by inevitable necessity is enforced to omit Prayer or Reading in the time appointed, must redeeme the first opportunity for the performance of them, as soone as he may afterwards.

This holy exercise of Reading the Scriptures daily being every way so necessary, so comfortable, so profitable, let all that desire to grow in knowledge, Faith, and Obedience, that expect Gods blessing upon their soules, and labour, attend daily at the gates of Wisdome, *Pro.*8.34. encouraged by that gratious promise, We shall know the Lord if we follow on to know him, *Hos.*6.3. Especially in these times under the Gospell, wherein it is promised that all the earth shall be filled with knowledge as the waters cover the Sea: *Hab.*2.14.

Cap. IX.

Of the Manner of Preparation before the Reading of the Scriptures.

OF what neceſſity careſull Preparation is to the Reading of the Scriptures, hath beene ſufficiently manifeſted in the firſt Chapter, wherein we ſhewed that the Truths revealed in Scripture, are in themſelves deepe and great Myſteries, that our underſtanding is ſhallow, and full of darkeneſſe, and thereby unable to comprehend them. Laſtly, that our rebellious carnall diſpoſitions are, with great difficulty, brought to ſubmit fully to Gods will revealed, much more to delight in it as we ought. We are now to ſhew what this Preparation is, and wherein it ſpecially conſiſts.

There needs indeed unto this work a double Preparation, *Firſt*, to the undertaking. *Secondly*, to the performance of this duty. For the undertaking of the work it ſelfe, we need to be prepared with a firme and conſtant reſolution, before we goe about it. Partly, becauſe of the ſluggiſhneſſe of our carnall natures to holy duties, and our inconſtancy and unſtedfaſtneſſe in perſiſting and going thorough with them to the end: (which moved holy *David* to ſtrengthen himſelfe thereunto with a ſolemne oath, *Pſal.* 119. 106.) and partly becauſe we know how dangerous it

A double Preparation needfull.
1. To the undertaking and reſolving upon the duty:
1. For the ſluggiſhnes of our nature.

2. For the danger of breaking of the work begunne.

is to put ones hand to the Plough and looke back againe, *Luk.* 9.62. which moved the ſame Prophet to reſolve and promiſe to perform Gods Statutes alway even to the end, *Pſ.* 119.112.

To this reſolution we muſt be ſtrengthened, 1. By the ſenſe of our ignorance and perverſeneſſe,

Now the grounds, upon which our hearts muſt be ſetled in the firmneſſe of ſuch reſolutions, muſt be drawn: *Firſt*, from the ſenſe of our own blindneſſe and ignorance, who of our ſelves have not the knowledge nor underſtanding of a man, as *Agur* acknowledgeth, *Prov.* 30.3. as indeed every man is brutiſh by his owne knowledge, *Jer.* 51.17. and withall by that ignorance of ours being alienated from the life of God, and paſt feeling, without ſpeciall grace preventing, are given over to all laſciviouſneſſe, as the Apoſtle ſets out ſuch a condition, *Eph.* 4.17,18. made to be enſnared and taken for a prey, *Iſa.* 42.22. Nay, beſides that we are men of untractable ſpirits, naturally averſe from, and oppoſite to, all Gods Counſells, *Rom.* 8.7. and bent in our own reſolutions to doe what is good in our owne eyes, though we ſay not ſo much in expreſſe tearmes, with the *Iewes*, *Jer.* 44.16. All which conſiderations laid together, are great motives to awaken our hearts, to apply our ſelves to the ſtudy of the Scriptures, as the onely meanes to inlighten our eyes, *Pſal.* 19.7,8. and to ſubdue the thoughts of the heart to the obedience of Chriſt, 2 *Cor.* 10.5.

2. By aſſurance that this is the onely meanes ordained by God to help both.

Secondly, we muſt be well aſſured, that there is no other meanes ordained by God, but the Word alone to help us out of this dangerous condition. That is the light that ſhines unto us out of

a darke place, to which we muſt take heed, 2 *Pet.* 1.19. the onely light to our ſteps, *Pſal.*119.105. Without which whoſoever ſpeakes, there is no light in him, *Iſa.*20.8. now as there is no other meanes of true knowledge but the Word, ſo we muſt underſtand that this is ſo full of heavenly Wiſdome, that it is able to make one wiſe to Salvation, 1.*Tim.*3.15. Wiſer then our teachers then our enemies, then the ancient, *Pſal.*119.98, 99,100. And that it is not more full of wiſdome then of power, quicke and powerfull, *Heb.*4.12. the Power of God to Salvation, *Rom.*1.16. able to cleanſe the wayes even of young men, *Pſ.*119.9. in a word, ſufficient to convert the ſoule, *Pſalm* 19.7.

The heart of man being thus once ſenſible of the miſerable, and dangerous bondage, into which it is brought by ignorance, and perverſneſſe, and being with all aſſured, that the Word is both a lampe, and light, *Prov.*6.23. and beſides that, as a fire and hammer, as it is reſembled, *Ier.*23.29. able by the power of God, to maſter and bring under thoſe rebellious thoughts of the ſpirit, which no earthly power can ſubdue: cannot but be effectually moved to a reſolution, and earneſt deſire to make uſe of it for the freeing himſelfe, in that dangerous condition in which he ſtands at preſent, by his blindneſſe, and perverſeneſſe of ſpirit. As it fared with *Iacob*, who ſeeing nothing before his eyes, but famine, and death, when he had once beene informed that there was corne in *Egypt*, reſolved to have it whatſoever

it coſt, yea though he were to hazard his beloved *Benjamin* in the voyage, *Gen.*41.1. and 43.24. As likewiſe, upon the ſame conſideration, the lepers adventured their lives in the *Aſſyrians* campe, 2 *King.*7.4,5. And indeed a deſire kindled in the heart of a man, upon ſuch effectuall motives, will neither ſuffer him to be idle, like the ſlothfull man who had rather ſtarve then labour, *Prov.*21.25,26. nor yet wavering and unconſtant, becauſe he will ſtill finde in himſelfe the ſame powerfull motives urging him forward to goe on in this worke, which drew him unto the undertaking of it at the beginning.

3. By the delight which we may finde in the uſe of it.

But the moſt prevalent meanes, to keep a man on conſtant in the uſe of this holy Ordinance, eſpecially with deſire and cheerfulneſſe, is not ſo much the great neceſſity that drives him to it, as the delight that he finds in the Word, for the wonderfull wiſedome revealed therein, *Pſalm* 119.129. the Purity of it, *ver.*140. together with the abſolute perfection of it every way, which drew holy *David* to the continuall Meditation of it, *ver.*96,97. yea for the ſweetneſſe of it, *ver.*103. ariſing out of the ſutableneſſe of it to his ſanctified Nature, but moſt of all for the great profit that it brings ſundry wayes, expreſſed *Pſal.*19.7,8,11. and 119.9. 11,50,98,138. *Prov.* 2.11,12. and 3.18,23,24. and in ſundry other places.

Preparation.

2. To the practiſe of the duty when we goe about it.

A mans heart, being thus confirmed with a full purpoſe, and ſetled reſolution, to undertake, and continue conſtantly in the ſtudy of the holy Scrip-

Scriptures, muſt be more particularly prepared to the work it ſelfe when one goes about it. In the *firſt* place one muſt be carefull to free himſelf from all incumbrances that peſter the heart. *Secondly*, he muſt awe his heart with a holy reverence both of the Word it ſelfe, and of him that ſpeakes in and by it. *Thirdly*, the ſoule muſt be quickned with a ſpirituall appetite and deſire after it. *Fourthly*, Faith muſt be ſtirred up and ſtrengthened to believe it. *Fiftly*, the heart muſt be made ſoft and tender to admit and entertain it. *Laſtly*, all muſt be cloſed up with an effectuall prayer, for the Spirits aſſiſtance, to give life and power to the Word, to work upon the heart and conſcience effectually.

The *firſt* work, when we come to read the Scriptures, is to cleanſe the heart, as men do the ground where they caſt in their ſeed, that we ſow not among thornes, *Ier.* 4. 3. Unleſſe veſſels be emptied, whatſoever we powre into them runnes over. Now the heart muſt be cleared in generall of all ſuperfluity and naughtines, *Iames* 1. 21, and particularly of worldly cares which choak the word, *Mat.* 13. 22. and of all manner of diſtracting thoughts, of what nature ſoever, which muſt needs hinder attention while we are about this ſerious work. And laſtly, of all unquiet paſſions of anger, feare, joy, ſorrow, &c. which unſettle the heart, pervert the judgment, and bring perverſnes into the will, and ſo hinder and diſtract all the faculties of the ſoul, that it cannot receive, diſcern & imbrace the word as it ought.

1. By cleanſing the heart.

1. Of all naughtineſs.

2. Of all worldly thoughts.

3. And of all diſtempering paſſions:

Next

2. By awing the heart with due reverence of God before whom we ſtand, and hath power to command us.

Next, to poſſeſs the heart with Reverence we muſt adviſedly conſider with what, and whom we have to doe, while we are reading the Scriptures. That the God before whoſe preſence we ſtand, firſt is our God, by Creation, *Pſalme* 100. 2, 3. and Redemption, *Iſa.* 43. 1. and Covenant, *Deut.* 26. 17. and therefore hath right to command us what he pleaſeth, according to our Saviours intimation, *Mat.* 20. 15. to whoſe will and word we have already vowed obedience, which we muſt the more carefully perform, becauſe he can find us out in all our failings, as knowing our very thoughts afar off, *Pſalme* 139. 2. much more having all our waies before him, *Pſalme* 119. 168. and being one who will not forgive our wilfull tranſgreſſions, *Iohn* 24. 19. 20. ſuch conſiderations cauſe us to receive the Word with that trembling of heart which God ſo much reſpects, *Iſa.* 66. 2. withall we muſt know that the Word is a Law, that muſt ſway our hearts, being ſo righteous and holy in all things, *Pſalme* 119. 128. that we cannot but approve it. Nay, ſo good, *verſe* 39. that we cannot but ſubmit to it with all cheerfulneſs, as being ordained to us for our good, *Deut.* 6. 25. who ſubmitting thereunto, and walking according to it, have our fruit in holineſs, and the end everlaſting life, *Rom.* 6. 22.

3. By ſtirring up in our ſelves a ſpirituall Appetite to the word.

Thirdly, we muſt labour to quicken, and work into our hearts a Spirituall appetite after the Word, ſuch as *Iob* found in himſelf, *Iob* 23. 12. and holy *David*, *Pſal.* 119. 131. which ariſeth both from the ſenſe of our emptineſſe (for the full ſoule loatheth

loatheth the hony and the hony combe, *Prov.* 27. 7. and withall, of the fitneſſe of the Word, to ſupply unto us whatſoever we want & hunger after, as being the food of our ſouls, 1 *Pet* 2. 2. the word of eternall life, *Iohn* 6. 68. which quickens us, *Pſalme* 119. 50. and is beſides ſweet and pleaſant above meaſure, *verſe* 103. In a word, all thoſe Motives, which we preſcribed before, to be uſed to ſtirre up our ſelves to undertake this holy exerciſe, muſt be againe called to mind when we ſet about it.

Fourthly, That we may awaken and ſtrengthenen our faith to entertaine and beleeve the Word, we muſt conſider that it is the word of him that ſpeakes righteouſneſſe, *Iſa.* 45. 19. whoſe faithfullneſſe is to all generations, *Pſalme* 119. 90. and who hath founded his teſtimonies for ever, *verſe* 152. So that we have great reaſon to build firmely upon every tittle and ſyllable which we find in this Word, without doubt or queſtion. Beſides that, we muſt remember that God hath made this word his power to ſalvation, *Rom.* 1. 16. mighty through him to caſt down ſtrong holds, 2 *Cor.* 10. 5. and hath promiſed that it ſhall not returne empty, but ſhall ſurely execute that for which it was ſent, *Iſa.* 55. 10, 11. Indeed it wondrouſly furthers the operation of the Word in our hearts, when we ſet theſe promiſes before our eyes, and urge God with them, and challenge the making of them good unto our ſoules. God indeed much delights to be preſſed with his word, and to be called upon, as *Eliſha* did when he ſtood by

4. By awaking our faith.

1. By remembring that itis the word of the God of truth.

2. That he hath made it his power to ſalvation.

by the waters of *Iordan*, and ſmote them with *Elijahs* Mantle, crying out, Where is the God of *Elijah*? 2 *Kings* 2. 14.

5. By ſoftening the heart and making it pliable.

In the *fifth* place the heart muſt be made pliable and ſoft, like that good ground, *Luke* 8. 15. for ſoft things we know eaſily take impreſſion of any forme that is imprinted on them, as the Apoſtle calls the Doctrine delivered to the Romans *Rom.* 6. 17. It was the tenderneſſe of *Ioſiahs* heart, mentioned, 2 *Chron.* 34. 27. which cauſed that deep impreſſion in his ſpirit by the reading of the Law, *verſe* 19. 21. This pliableneſſe of heart we are brought unto, by caſting aſide of our owne wills and wiſdome, which ſtiffen our hearts againſt Gods counſells, as appeares by thoſe rebellious Jewes, *Ier.* 44. 16. Indeed a very foole is more tractable then one that is wiſe in his own eyes, *Prov.* 26. 12. This tenderneſſe is called opening of the heart, *Acts* 16. 14. which is the work of the Spirit, much furthered, by awing our hearts with a reverend feare of his Majeſty before whom we ſtand. Their preſence before God, made *Cornelius* and his company ſo apt and ready to heare S. *Peters Sermon*, *Acts* 10. 33.

Which being to be wrought by God onely, it is needfull when we begin the work to lift up the heart unto God in prayer.

Now ſeeing it is the work of God only, to frame us to ſuch a diſpoſition of heart, who only can take away the ſtony heart out of our bowells, and can in ſtead of it give us a heart of fleſh, *Ezek.* 36. 26. we muſt in the laſt place, before we enter upon this work, lift up our hearts to him in prayer, to open our eyes, *Pſalme* 119. 18. enlarge our hearts, *verſe* 32. incline them to his teſtimonies

nies, *verſe* 36. and that to keep them to the end, *verſe* 112. Ordering our ſteps in them, *verſe* 133. and acquainting us with the will of God, by his Spirit, to teach us to doe them, *Pſalme* 143. 10. according to his promiſe to ſend his Spirit to lead us into all truth, *Iohn* 14. 16. 30. Some ſhort effectuall prayer to this purpoſe, to cloſe up our meditations in this preparation of ours to the reading of the Word, repreſenting unto God our dependence on him alone, for his aſſiſtance to proſper us in the uſe of his own ordinance, ſeldome returnes without a gracious anſwer, and is of great uſe unto us, both to keep down the ſwelling of our hearts, if we find that this work proſpers in our hand, as manifeſtly diſcovering that the grace we receive comes from God, unto whom we have addreſſed our ſelves by prayer; (which takes away all glorying in our ſelves, 1 *Cor.* 4. 7.) and withall it makes us carefull to be good husbands of that which we have received from Gods hands, as well knowing, that ſeeing we have no more then he is pleaſed to beſtow upon us, it is not in our power to command it when we will.

which is a meanes to make us humble & thankfull.

2. And to make us good husbands of the grace which we receive.

CAP. XI.

Of reverend Attention and heedfull Obſervation in reading the Scriptures.

First, ſuch Preparation to the reading of the Scriptures, as we have before preſcribed, cannot

not but dispose the heart to heedfull attention, consisting in the uniting of the thoughts together, and bending and fixing them upon that which is read. To this attention men are often stirred up, when they are to heare God speak unto them, as *Psalme* 49. 1. Thus the people of *Israel*, when they were to receive the Law in mount *Sinai*, were first prepared unto attention by the sound of a Trumpet. This attention we may be moved unto, by considering the person that speakes, and the nature of that which is spoken.

Attention consists in the uniting and fixing the thoughts upon what we read,

The authority and wisdome of him that speaks requires great attention of him that reads or hears Gods Word. A child must hear his Father, *Prov.* 4. 1. A subject must attend reverently to the words of a Ruler, *Iob* 29. 21. Yet none of them is our potter as God is, *Isa.* 63. 4. or made us as he did, *Ps.* 100. 3. nor consequently can challenge such respect from us as he may. Gods people must heare because it is God that speakes, *Exod.* 20. 1. *Psalme* 50. 7. and 81. 11. Besides, the wisdome of God requires our diligent attention, as it is required upon that ground, *Psalme* 49. 2, 3. now it is Christ that speaks in his Word, who is the wisdome of his Father, 1 *Cor.* 1. 24. in whom are hidden the treasures of wisdome, *Col.* 2. 3.

Required 1. From the authority and wisdome of him that speakes.

Again, the Matter or Subject which is handled in the Scriptures requires of us great attention, not only for the weight and importance of those high mysteries, which are therein revealed; But

2. From the Subject which the Scriptures handle:

besides

beſides that for the great intereſt which we our ſelves have in thoſe things which we find in that ſacred volume, as being directed unto us, and written for our inſtruction, *Rom.* 15. 4. containing our evidences and the title that we have to eternall life, *John* 5. 39. the lawes and directions which we and our children muſt obſerve, that we may doe them, *Deut.* 29. 29. eſpecially ſeeing all thoſe things concern us in the higheſt degree, yea, much more neerly then our eſtates, liberty, peace, nay, then our lives themſelves. So that we have great reaſon to attend diligently to every tittle written in this book, much more heedfully then *Benhadads* Meſſengers did to the words of *Ahab*, 1 *Kings* 20. 33.

1. Weighty and myſterious.

2. Neerly concerning us.

Beſides, our heedfull attention to the Matter or Subſtance of that which we read in the Scriptures, we muſt take ſpeciall notice of the phraſe, wherein it is expreſſed. Partly, becauſe many of the phraſes uſed in that book are not vulgar or of ordinary uſe, and therefore not ſo eaſily underſtood, unleſs they be carefully obſerved. Thus S. *Peter* tells us of many things in S. *Pauls* Epiſtles hard to be underſtood, 2 *Pet.* 3. 16. Partly, becauſe the Scriptures themſelves being as they are very copious and full of matter (as *David* tels us the Law is exceeding broad, *Pſalme* 119. 96.) are oftentimes briefe and ſhort in the Phraſes and expreſſions, whence it muſt needs follow, that the words muſt needs be of large ſignification, ſo that, if they be not well obſerved, much of the matter contained in them may eaſily be loſt.

In attention mark, both the matters & expreſſions;

Some of them unuſuall.

Moſt of them briefe and of large ſignification.

Unto

Unto attention adde observation of speciall passages,

Unto this Attention must be joyned judicious Observation, which is nothing else but the fixing and staying of the mind upon some speciall passage where we find things represented unto us either more weighty in themselves, or else more proper to our selves, for our particular use and occasions. It is true, that all Gods Testimonies are wonderfull in themselves, *Psalme* 119. 129. all of them pure, *verse* 140. righteous concerning all things, *verse* 128. yea all of them are profitable to give understanding, *Psal.* 119. 130. to cleanse ones waies, *verse* 9. to convert the soule, *Psalme* 19. 7. to make the man of God perfect to every good work, 2 *Tim.* 3. 16. yet there are some things in Scripture more important then others, and some more usefull then others for some persons, times, and occasions.

Weighty in themselvs or more proper to us.

A third duty, Approbation and assent to what we read.

Together with Attention & Observation, there must necessarily be joyned Approbation of every truth revealed in the Scriptures, such as we find in holy *David*, *Psalme* 119. 128. not onely because Gods Law is the truth, *verse* 142. and therefore must be approved by us, that came therefore into the world, that we might bear witness to the truth, as our Saviour speakes of himself, *John* 18. 37. without which God hath no honour by us at all, seeing it is the receiving of his testimony by us, by which we seal to his truth, *Joh.* 3. 33. But besides, because we can neither believe that which we approve not in our judgment, nor possibly bring our hearts to yeeld unto it true and sincere obedience.

1. Because it is the truth of God.

2. Because till our judgment approve it we cannot believe it,

This

This assent which we give unto Gods Word, in approving whatsoever it presents unto us, is neither forced nor onely voluntary, but rather necessary, as is the judgment of sense. For when the eye judgeth of colours, or the taste of meates, it is not in the power of either of these senses to judge otherwise of them, then they appeare to the sense that apprehends them. This approbation of those severall truths which are contained therein, is an acknowledgment that they are not only righteous and true, *Psal.* 119. 137, 138. with the *Psalmist*, but withall with the Apostle, that they are good, *Rom.* 7. 16. as also the Prophet acknowledgeth, *Psal.* 139. 19. which is the onely meanes to bring our hearts to love, and delight in them, which indeed is the fullest testimony that we can give to the perfection, purity, and excellency of them every way, *Psal.* 119. 96. 140.

This assent is not forced, only voluntary, but necessary.

It is true that every godly man, at all times, gives his assent to every truth of God revealed unto him, but the help of that Anointing which abideth in him, and teacheth him all things, 1 *John* 2. 27. Notwithstanding that assent is not alike firme at all times, because the evidence, by which he acknowledgeth it, is not alike cleare at all times, but is sometimes obscure like the twi-light, at other times full and perspicuous, as the sunne is shining in his strength. Such a full closing of our hearts, with every particular truth which we meet with in reading Gods Word, we are to labour for, and to pray for; and indeed

Neither is alike firme at all times because the evidence by which it is discovered is not alike cleare at all times.

But when it shines to us clearly transports the heare with spirituall raptures.

when men clearely discerne the glory, and beauty, of those heavenly Mysteries, and taste the goodnesse of them, they cannot but ravish readers with admiration, as *Psal.*119.29. bring the heart to value them at an inestimable rate, *ver.*72.127. transport them with strong, and heavenly affections towards them, of love, *ver.*97. desire, *ver.*131. and joy, *ver.*111.162.

Which sometimes fall on us in reading and necessarily cause some pause in the work in hand.

It happens sometimes, that such Spirituall Raptures seize on a man, even while he is reading the Scriptures, (as the Disciples hearts burned within them, whilest our Saviour talked with them, going to *Emaus*, *Luke* 24.32.) whereupon the heart opens it selfe, to close with, and draw in that ravishing Object, as it is probable *Davids* did, *Psal.*119.131. which will necessarily enforce him to make some pause in the worke which he hath in hand, for a little while; which must need happen, partly because the minde while it is wholly taken up with that truth which it embraceth, cannot easily attend any thing else, at that present, as it falls out, that when a mans eyes are dazled with beholding the Sunne, they can for the present see nothing else perfectly: And partly, because such new begotten affections, seeing they are kindled in an heart too sluggish of it selfe, neede to be cherished and kept alive, lest they languish and grow cold againe, as fire if it be kindled in greene wood, goeth quickly out if it be not quickned a while by blowing.

1. Because the minde wholly taken up therewith cannot at present attend other things.

2. Because such affections being kindled in a sluggish heart need to be fomented lest they goe out like fire in greene wood.

Such short pauses, upon such occasions, if they happen to us in reading the Scriptures, rather further,

further, then hinder us in our work. For a godly spirit quickned by such sweet refreshings, receives encrease of alacrity, and is thereby strengthened to goe on, with much greater life, to the end of this holy exercise, which by such an help is, if not more speedily, yet doubtlesse more effectually, and to better purpose performed. The truth is, such a pause neede not detaine us long, but the affections being refreshed by some short meditation on that which moves them, a man may set on to the worke againe, and after that is fully ended, he may resume againe into his thoughts, and satisfie himselfe with the fuller contemplation of that object, that so much affected him.

Cap. XI.

Of duties after Reading the Scriptures, especially Meditation and Prayer.

The error of such as content themselves with bare reading, without meditation afterwards

TOo many Readers of Gods Word, are like unto the person described, *Iames* 1.24. who beholding his face in a glasse, goeth his way and forgets of what shape he was. Or like *Ezekiels* hearers, who as soone as they had pleased their eares with his Sermons, laid aside the thoughts of what they had heard out of their hearts, and still went on in their old wayes of covetous practise, *Ezek.* 33.31,32. In like manner fares it with these men, when the Chapter is read, the

worke is ended in their opinion, the Bible is laid aside, and together with it, all thoughts of all that they have read, as if there were no farther use to be made of that holy exercise.

And the cause of it.

It may be probably conceived, that these men are drawne to this duty, rather out of conviction of conscience, that such a duty ought to be performed, or by love of the credit, either of knowledge, or of the forme of godlinesse, rather then by any true desire, either of a comfortable communion with God, in the holy use of his ordinances, or of the excellent fruits of this holy exercise, the encrease of knowledge of God, and Christ, which the Word brings, *Iohn* 15.39. with like encrease of every other grace, the converting of the Soul, *Psal.*19.7. cleansing of ones wayes, *Psal.* 119.9. subduing the thoughts to the obedience of Christ, 2 *Cor.*10.5. and making the man of God perfect to every good work, 2 *Tim.*3.17. so that it is no marvell if God in Justice deny these men those fruits of Grace, and Sanctification which they never desired.

The end of studying the Scriptures is not only knowledge but practise.

Wherefore, seeing practise and not bare knowledge is, or should be, the end and fruit of the study of the Scriptures, as *Moses* expresly tells us, *Deut.*29.29. we must conceive, that after we have read them, the greatest and hardest part of the task is still behinde. Wherefore, after we have read any part of Scripture, our speciall care must be, when we have done, to recount and revolve in our mindes those things that we have read, and to meditate on them seriously. Herein our *first* la-

1. We must therefore Meditate upon what we have read,

bour

bour muſt be to finde out the true ſenſe and meaning of the words, together with the ſcope unto which they are directed. *Secondly*, having diſcreetly choſen out ſuch things as we judge to be of greateſt uſe to our ſelves, for the building of our faith, or directing our practiſe, we muſt carefully apply them to our ſelves, our conditions, and occaſions. *Thirdly*, after that is done, we muſt whet them upon our hearts, till they warme, and quicken our affections. *Laſtly*, we muſt adviſe about, and reſolve upon, the meanes to bring all into practiſe.

2. Searching out the true Senſe and ſcope of the word which we have read.
3. Singling out and applying what is of more ſpeciall uſe to our ſelves.
4. Working thoſe things upon our hearts till they warm our affections.
5. Adviſing how we may bring them into practiſe.

Such places of Scripture, as either expreſſe unto us Myſteries hard to be underſtood, or ſet them out in darke and unuſuall Phraſes of ſpeech, (of which ſort S. *Peter* tells there be many in *Pauls* Epiſtles: 2 *Pet.* 3. 16.) need to be the more diligently ſcanned, and if our own underſtanding be too weak to ſearch into the meaning of them, we may doe well to make uſe of other mens writings, or conference. But for finding out of the ſcope of any place of Scripture, there needes a wiſe Judgement, directed by the due conſideration of the precedents and conſequents, compared with the ſubſtance of the matter handled, in that place which we have in hand.

Though all Scriptures be uſefull every way, yet ſome may concerne us more particularly.

In the Second place, though all Scripture be profitable for doctrine, reproofe, &c. 2 *Tim.* 3. 17. and ſo no part of it muſt be ſlightly paſſed over, yet ſeeing ſome things therein delivered, may more nearely concerne us in reſpect of our diſpoſitions, condition of life, and accidentall

dentall occurrents, our care must be, in reading, to single out such things as we finde fittest for our selves, and to apply and take them home unto our selves in such sort, as if we were specially named in any Precept, Reproofe, Promise, Commination, Consolation, or the like, which is the most effectuall meanes to awaken, and stirre up affections, and to set on our endeavours, as manifestly appeares in good *Iosiah* his example, 2 *Chron.* 34.20,21.

Which we must so apply as if we were named therein.

For such particular applying of things to our selves, we have frequent precedents in Scripture. For there we finde the promises made, in such a time, and to such persons, applied both unto other times, and persons. As that promise made to the children of *Israel*, *Isa.*49.8. is applied to us under the Gospell, 2 *Cor.*6.2. and a little after, *ver.*16.18. is applied to us likewise the promise made to them, *Levit.*26.11,12. *Ier.*31.1. The promise made to *Ioshua*, *cap.*1.5. and that upon which *David* buildes, *Psal.*118.6. are both applied in like manner, *Heb.*13.5,6. So likewise the Prophet *Isaiah* his exhortation to the people of his time, is pressed upon us Christians, *Eph.*5.18. and in like manner *Davids* caveat, *Psal.*95.7,8. is urged upon us, *Heb.*3.7,8. and the judgements threatned, or executed on those under the Law, the Apostle tells us, happened to them for ensamples to us, that we might beware of the like sinnes, 1 *Cor.*10.6,11.

Examples hereof we have in Scripture.

We must looke upon the Law as a rule to guide us, and a judg to try our actions by.

In applying the Law with the Sanctions thereof thereto it serves not onely for Direction, to

shew

ſhew us what we ought to doe, but for judgement, to teach us what to thinke of what we have done) we may eaſily miſtake if we be not wiſe, and therefore in judging of our ſelves and our workes by the Law, we need ſome cayeats to keepe us from errour in our judgement.

Whether our conformity to the law be ſpirituall, as the law is ſpirituall.

First, ſeeing the Law is ſpirituall, and therefore requires the conformity of the ſpirit, as well as the outward man, to Gods will, as appeares by our Saviours interpretation of it, *Mat.* 5.22,28. a man muſt not onely bring his works, but his thoughts to be tryed by the Law, ſo that if one have done a worke anſwerable to the Law, if it be not done in uprightneſſe of heart with a cheerfull ſpirit, which God requires, *Deut.* 28.47. if it be not a fruit of our faith, and love to God, it is abominable, 1 *Cor.* 13.3. A conſideration that muſt make all our righteouſneſſe, in his eyes like filthy raggs, *Iſa.* 64.6. and move him to cry out, Enter not into judgement with thy ſervant, *Pſal.* 143.2.

Whether our obedience be out of a ſincere heart, and a fruit of faith, and love, &c. Which will make us abhor even our righteouſneſſe.

Secondly, we muſt conſider, that the Law is not ſo much broken by ſlips and infirmities (for in the middeſt of them one may, and a Godly man alwayes doth, juſtifie the Law, *Rom.* 7.16,22.) as by ſinnes of preſumption, ſuch as are mentioned, *Deut.* 29.19. and *Ier.* 44.16. when a man ſinnes wilfully, and prepares not himſelfe to doe according to Gods will, *Luke* 12.47,48. wherefore a man hath no reaſon to apply to himſelfe the curſes of the Law, for ſuch ſlips of infirmity which are threatned onely againſt ſuch as are

In judging our ſelves, by the Law, obſerve, 1. Whether we ſinne preſumptuouſly, or out of infirmity.

wicked transgressors, *Psal.*59.5.

2. Whether our obedience be sincere though it be not perfect.

Thirdly, though it be true, that the Law requires perfect obedience, pronouncing a curse upon all that confirme not the words of the Law, to doe them, *Deut.*27.26. yet being now delivered in the hand of a Mediator, that condition is so farre moderated, that sincerity of obedience is accepted in stead of perfection, according to that of the Apostle's, that where there is a willing minde, one is accepted according to what he hath, not according to what he hath not, 2 *Cor.* 8.12. In the former of these *David* stands upright with God, *Psal.*18.20,21. and offers himselfe to triall, *Psal.*139.23. In the latter he dares not lift up his face, *Psal.*130.3.

3. Whether we conforme to the law in the maine course of our way though we swarve in our steps.

Lastly, we must consider, that although the Law censure every action, or thought of the heart, and approves or condemnes every one of them, as farre as it is agreeable, or contrary thereunto, yet the person is censured rather according to his way, then according to his steps, that is, according to the maine course or scope of his life, then according to his particular acts. Thus a man may judge himselfe, to be an observer or keeper of the Law, though he faile in many actions; (as *David* is approved, as one that did that which was right in the eyes of the Lord, notwithstanding the matter of *Vriah*, because the maine course of his life was holy, 1 *Kings* 15.5.) and on the other side, one is condemned as a transgressor of the Law, if the course of his life be wicked, though he doe many things according to the Law, as *Iehu* is,

2 *King*

2 *King.*10.30,31. The want of the due obſervation of thoſe rules, cauſeth many a hypocrite to promiſe himſelfe Peace, and many a Godly man to afflict his ſpirit, without ſufficient cauſe.

Our *third* labour, after we have read the Scriptures, muſt be to worke into our hearts, by meditation, thoſe things which we finde moſt profitable for our own uſe, ſo long till our affections begin to kindle, and our hearts to wax warme (as *Eliſha* ſtretched himſelfe often upon the *Shunamites* child, till he firſt waxed warme, and then neeſed, and opened his eyes, 2 *King* 4.34.35.) So that our delight in thoſe divine and heavenly truths, and deſire after them, diſcover themſelves as they doe in holy *David*, *Pſal.*119.5.20,40,97, 103,111, and 131, &c. This is beſt done by appropriating them unto our ſelves; for that which affects us, is that which moſt neerely concernes us; without this meanes of quickening our hearts, they remaine dead and ſenſeleſs, and the Word becomes utterly unprofitable.

Againe, becauſe we are little affected with thoſe things which we beleeve not (as *Iacob* was with his ſons words, till he ſaw the Chariots, which aſſured him of the truth of what they affirmed, *Gen.*45.26,27.) our chiefeſt care muſt be, to bring our hearts to beleeve what we read, as undoubtedly true, as *David* beleeves Gods Law to be faithfull, *Pſal.*119.138. True from the beginning, *ver.*160. truth it ſelfe, *ver.*151. as being the word of that God that cannot lye, *Tit.*1.2. nor change his minde, *Numb.*23.19. nor be hindered in whatſoever

soever he purposeth to doe, *Dan.*4.35. but he doth whatsoever he will, *Psal.*135.6.

Our next care must be to work our hearts to a love of the law, and delight in it.

Withall, we must labour earnestly, to work our hearts to the love of those Counsells of God, which we embrace by faith for their Righteousnesse, *Psal.*119.128. Purity, *ver.*140. Perfection, *ver.*96,97. and especially for the usefulnesse and wonderfull benefit of them to our selves, that we may desire them with all our soules, *Psal.*119.131. and delight and rejoyce in them, *ver.*162.174. To this purpose, it will be needfull to set before us the wonderfull efficacy of the Word, which not only counsells, *Psal.*119.24. and directs us in our waies, *v.*105. but helps us farther in clensing them, *ver.*9. in quickning the spirit, *ver.*93. giving wisdome, *v.*98,99,100. converting the soul, *Ps.*19.7. bringing great reward, that we obtaine by observing them, *ver.*11. and great peace which they have that love them, *Psal.*119.165. These eminent excellencies of the Word, set before us in such particulars, cannot choose but make these heavenly counsells precious in our eyes, as they are to holy *David*, *Psal.*119.72.127.162. and bring the soule to delight in them exceedingly.

This will make us serious in devising how we may put the counsels of God in practise.

Such fervent affections, if they once quicken a mans spirit, cannot choose but move him to advise seriously with himselfe, how he may bring both his heart and practise, to conforme to those holy counsells and directions, which he finds laid before him in Gods Word, wherupon he must necessarily fall to the considering of his disposition, condition, employments, and occasions, and to the

the deviſing of a way, how to frame, out of the Word, rules to himſelf, for the ordering of them aright, according to the mind and will of God, with the Prophet *David*, *Pſal.* 119. 59. bethinking himſelf what means he may make uſe of to that purpoſe, taking the Word with him as a light in his hand, to guide his ſteps, *Pſal.* 119. 105. joyning to the company of godly perſons, *v.* 63. chaſing away the wicked that might withdraw him, *verſ.* 115. and this he doth with all ſpeed, *verſ.* 60. with a reſolution to hold on in this holy courſe to the end, *verſ.* 112. unto which he binds himſelf by a ſolemn vow and covenant, *v.* 106.

A man having thus reſolved upon the practiſe of ſuch duties, as the Word preſcribes, muſt embrace the firſt opportunity offered unto him, to put his reſolution in execution. Partly, becauſe Opportunities are not alwaies preſented; and beſides, becauſe the time of this life, which is allotted for the practiſe of the duties required, is ſhort, and the duties themſelves are many, wherein the more we abound the more we increaſe our reward, and further our account at the laſt day, 2 *Cor.* 9. 6. And laſtly, becauſe the inlargement of the heart is requiſite to the running of the way of Gods Commandements, *Pſalme* 119. 32. which therefore it will be needfull for us to make uſe of, when it comes upon us, knowing that we cannot command it when we will.

For which end we are to take hold of the firſt Opportunities offered.

Now in ſetting to the Practiſe of ſuch duties, as the Word preſcribes, although we muſt have reſpect to all Gods Commandements, after *David*

vids example, *Psalme* 119. 6. for that is our Righteousnesse, *Deuteronomy* 6. 25. yet seeing all duties cannot be performed at once, we must take more speciall care for the present, not only of those things which our imployments in our particular callings, or incident occasions press upon us, but of those also which the Word which we have read or heard directs unto, conceiving that God thereby more especially commends them unto us for that present.

Especially for those duties which are layed before us in Reading the Word.

We know, that we are not onely to do what God hath commanded, but besides to do it as he hath commanded, *Deut.* 5. 25. without turning aside to the right or left hand, *verse* 32. that is, to perform the duties which God prescribes, in such Manner, Forme, and Order, as he requires them to be done. Wherefore, he that desires to be accepted in his Obedience, ought to set the Word of God before him, as *David* doth his judgments, *Psalme* 18. 22. as a man doth the coppy by which he writes. This is done by keeping the rules, given us in the Word, fresh in our memories, reviving them by often meditation. This use *David* made of the Word which he caryed alwaies with him as a Lanthorne, to direct him in every step, *Psalme* 119. 105. having it ever with him, *verse* 98. and having respect to his statutes continually, *verse* 117.

In all our Practise we must observe not only what is commanded, but withall as it is commanded.

Thus it behoves us to make use of the Word after we have read it. But withall, because we know the rules thereof are not only given for direction, but besides for examination of our waies,

Examining our waies how neere they come

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it will be good for us, to call our ſelves daily to account, how our practiſe anſwers the rules, that are from time to time ſet before us in reading or hearing the Word. Both that on the one ſide, we may be incouraged in conforming our practiſe to the Law, and rejoyce in the grace of God working in us, with thankfulneſſe; and on the other ſide, when we find that we have ſwarved from the duty required, and the rule ſet before us, we may be humbled and grieved for our failings, and driven to ſeek unto Chriſt, to make up our peace, and may pray more earneſtly for Gods aſſiſtance, to look better to our waies for time to come, as *David* doth, *Pſal.* 119. 131, 132, 133, 176.

up to the rule, or come ſhort of it.

That wee may be either thankfull, or humbled.

I make no queſtion, but that the conſideration of theſe directions, given for the profitable reading of Scriptures, will work diverſly upon divers perſons. * Some conceiving the rules impoſſible to be obſerved, in that exact manner as is preſcribed, or at leaſt, that ſuch a ſtrict obſervation of them, will cauſe greater expence of time & labour then they are willing to ſpare, are deterred from the performance of the duty, as the Jewes were from following our Saviour upon the hearing of his Sermon, *Joh.* 6. 60, 61. Some others, men of tender hearts, may, pondering all theſe duties in their thoughts, be driven to mourn in ſecret, when they find their own performances ſo unanſwerable to the rules formerly delivered, and may doubt whether they are accepted or no.

* 1. *Obj.* Such a ſtrict rule will diſcourage ſome,

1. As conceiving it impoſſible to be followed.

2. Or requiring more time then can be ſpared.

2. *Object.* And others to mourne when they come ſhort of what is preſcribed.

To the former, I anſwer, that the ſame exception lies againſt all Gods commandements, and the

To the firſt,

1. The dif-

ficulty ariseth from their unwilling minds.

2. As much time may be spared from their vanities.

To the second,

1. We deal with a gracious Father, who accepts a willing mind.

2. Only we must endevour to come as neer to the rule as we may.

the supposed impossibility ariseth especially from the unwillingness of their own minds: and lastly, the expence of time or labour is not so much as may well be spared from their vanities; or if an houre or more in a day be spared from labours, God can recompence it by his blessing, without which early rising, and hard labouring, are to little purpose, *Psal.* 127. 2. To the later sort I say, that we come far short of our duty in all our services, that we deal with a gratious Father, who accepts us according to that we have if there be a willing mind, 2 *Cor.* 8. 12. as requiring mercy rather then sacrifice, *Mat.* 9. 13. Only our endevour must be, to do all things as perfectly as we can, and for that purpose the rule must be set downe in the exactest manner, which also serves best both to direct us, and to quicken our endevours, and besides to stir us to thankfulness, for Gods gracious acceptance of our imperfect services, and pardon of our failings.

CAP. XII.

Directions for the right interpretation of the Scriptures.

NOt only the matters and subject which the Scriptures handle, being high and mysterious in their nature, (which the Psalmist calls *wonders*, *Psal.* 119. 18.) but besides that, the phrase & manner of expression, which is in many clauses far

far from vulgar or common uſe, make many things in Scripture hard to be underſtood, as the Apoſtle acknowledgeth, 2 *Pet.* 3. 16. wherefore, there is required much wiſdome and diligence in ſearching after the true ſenſe of Gods word, without which we cannot but erre dangerouſly in the grounds of our faith, and in the rules of practiſe. It will be therefore needfull to ſet before us ſuch rules, as may help to direct us in finding out the true ſenſe of the Scriptures.

But before we come to lay downe theſe rules, we muſt neceſſarily agree upon two concluſions. The *firſt* is acknowledged by all men without contradiction, which is, *That there can be no infallible interpreter of the Scriptures but God himſelfe.* The *ſecond*, though it be ſomewhat more queſtioned then the former, yet is as true as it in all points, namely, *That every Godly man hath within him a ſpirituall light*, by which he is directed in the underſtanding of Gods mind revealed in his word in all things needfull to ſalvation.

Concerning the former of theſe two concluſions, we muſt neceſſarily acknowledge, that ſeeing no man knows Gods mind but himſelf, as the Apoſtle affirmes, *Rom.* 11. 34. 1 *Cor.* 2. 16. therefore none can interpret his word, in places doubtfull, but himſelf. For, ſeeing Gods mind cannot be otherwiſe known to us, then by the words wherein it is expreſſed, and when the words are ſuch as may import divers ſenſes, who can tell in which of thoſe ſenſes God uſed them, and would have them taken by us, but himſelf that uttered them,

None can interpret Scriptures but God himſelfe.

them, unleſſe ſome other perſon were privy to his thoughts?

Every godly man hath a light in himſelfe to ſhew him the mind of God in his word.

As for the ſecond concluſion, that godly men have a light within their own breaſts, by which they are able to underſtand Gods meaning in his word, in things neceſſary to ſalvation, we know that God hath promiſed by his Prophet, *that no man ſhall need to teach his neighbour, becauſe every man ſhall know him from the greateſt to the leaſt*, Jer. 31. 34. And the Apoſtle, *that the anointing that they have abiding in them ſhall teach them all things*, 1 Joh. 2. 27. the Anointing there mentioned is *that ſpirit which is given us of God, by which we know the things that are freely given us of God*, 1 Cor. 2. 12. by which every man underſtands ſpirituall things, as every man ſees and diſcovers naturall things with his own eyes.

Which conduceth 1. To Gods honour.

That every man ſhould have within himſelf ſuch a light or ſpirituall underſtanding, as we have mentioned before, by which he may diſcover, and know the mind of God revealed in his word, conduceth much to Gods honour two waies. For *firſt*, God hath by this means as many witneſſes of his truth, as there are true believers, of whom every one knows what he ſpeaks, *Joh.* 3. 11. by his own underſtanding, and becomes thereby a more authenticall witneſs unto others, of that which he believes, upon a more certain ground, then if he had ſeen it with his own eyes.

1. As having as many witneſſes as believers.

2. And thoſe more fully diſcovering his

Secondly, every godly man having this inward light, by which he diſcovers the mind of God ſpeaking in his word, knows his truth more fully and

and cleerly, then he could possibly do by the helps of any other mans light, and finds his heart thereby more affected with those glorious and holy truths which the Word reveals, understanding the righteousnes and purity of that Word, as *David* did, *Psal.* 119. 138. 140. which indeed is the only true means of admiring and honouring God for that holy word, in which are discovered such glorious excellencies, that our very souls are ravished with it, as *Davids* was, *Psal.* 119. 97. upon the discovery of the sweetnesse thereof, *vers.* 103.

truth and more affected with it.

Besides, it is a singular comfort to every godly soul, to see with his own eyes. It's true, that it is a great comfort to a blind man, to meet with a faithfull guide, whom he may trust to lead him on in his way: but it comes nothing neer the content, which a man that hath eyes takes when with them he sees the way in which he walks. This discovery of the truth of God revealed in his word, is the only means of grounding our faith, preserving us established in the truth against errours, and apostasie, and of filling our souls both with present comforts, and future hopes.

2. To our comfort when we see with our own eyes.

It is true that this inward light, or anointing (as Saint *John* calls it) may be much cleered and enlarged by such helps as God is pleased to afford us, by the ministery of his word, by private conferences, and reading of godly mens writings, which are therefore to be made use of diligently and constantly; and therefore they are justly to be suspected, who rejecting them, brag of

This inward light may much be cleered and enlarged by 1. The Ministery of the word. 2. Conferences.

3. And reading of godlymens books, which too many neglecting endanger themselves.

I know not what inward light which they have received, which too often, by the event at least, is discovered to be a seducing spirit of errour, leading them from one phantasie to an other, to the endangering of their own souls, and such as cleave unto them. These helps therefore, which we have mentioned, are not to be despised, nor yet any farther to be depended on, then as spectacles, serving to make things clearer unto the sight which we have within us, which discovered them not so fully before.

Rules for the finding out of the true sense of Scripture.

To go on then, to the finding out, and laying down of those rules, which must be followed for the finding out of the true sense of the Scripture; we must lay down, *first*, the foundation: That God intending in them, to reveal unto man his mind, must of necessity, if he would be understood, speak unto them, after the manner of men, and therefore make use of such words and phrases, as men use to make their minds known by one to another. So that the first thing which we must look unto, in seeking out what God means to acquaint us with in his word, is to consider what the expressions, which we meet withall, signifie in common use of speech amongst men. This we call the Grāmaticall sense which they hold forth in their native and proper signification, and besides that which they signifie in common use of speech figuratively; as the womans seed, *Gen.* 3. 15. is her posterity, and the serpents head, is the serpents power. For seeing words signifie by institution, they must be taken to signifie according

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to mens intention, in common use of speech, whether properly or figuratively.

This Grammaticall sense may be found out by the Scriptures themselves, foure waies. *First*, by comparing the Translations with the originals; as where we read, *Gen.* 3. 15. *He shall breake*, there are that read it corruptly, *She shall breake*. Here the originall soon determines the controversie, wherein the pronoune *Hu*, can signifie nothing but He, or It, both which are all one in effect in this place.

1. To find out the Grammaticall sense, 1. By comparing Translations with the originals.

The *second* means of finding the sense of Scripture by Scripture, is the examining of the circumstances of the text, and scope of the place, wherein if any word taken in the usuall sense, agree not, we must seek out another sense, though lesse usuall, in which it may agree. As 1 *Tim.* 4. 10. *Christ is the Saviour of all men*; the word Saviour, must be interpreted in a generall sense, for a preserver or deliverer from evill or danger indefinitely, not a Saviour from everlasting death and damnation; as after it signifies because of the clause which follows, *especially of those that believe*, which implies that he is so a Saviour of those which believe; namely, from everlasting death and hell, as he is not of all other men; seeing that in respect of everlasting salvation, Christ properly is not the Saviour of any other, but only of his own body the Church, whereof he is the head, *Ephes.* 5. 23.

2. By examining the circumstances of the Text.

The *third* means to find out the true sense of words in Scripture is the comparing of one Scripture

3. By comparing one Scripture with another.

ture with another: For truths must agree. Wherefore if the words, being taken in one sense, agree not with themselves, and other Scriptures, we must find out another sense, in which they may agree, *Gen.* 1. 27. God in the Creation of man, is said to make them Male and Female, which, according to ordinary construction, we might conceive to be done at one time, but the larger narration of the Womans creation, *Gen.* 2. 11. shews us, that the creating them Male and Female, must be referred to divers times, and actions: as likewise, because the Woman was made of the Mans Rib, we know that when, *Gen.* 2. 7. Man is said to be made of the dust of the earth, by man must be understood the Sex, not the kind, that is, only the Man, not both Man and Woman, as *Gen.* 1. 27.

4. By examining the sense given by the Analogy of Faith.

The *last* means, is the examining of any sense given, by the Analogy of faith, that is, by evident grounds of faith, gathered out of Scripture, with which if any sense, given of any place of Scripture, agree not, we must have recourse to some other interpretation. When it is said, *Joh.* 15. 2. *Every branch in me that beareth not fruit*, we must not interpret the branches that beare not fruit, and are therefore taken away at last, to be really in Christ, as parts of his mysticall body, because we know, that no branch which is truly ingrafted into Christ can ever be taken away, so that we must understand that phrase of such as are in Christ visibly, as members, not of his true body, but only of his visible Church. The Inchan-

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ters Rods, related to be turned into Serpents, *Exod.* 7. 12. muſt be interpreted to ſeem ſo, rather then to be ſo, becauſe the changing of the nature of creatures, is beyond the Devils reach, ſeeing it is peculiar to God as well as Creation.

As the words and phraſes of Scripture muſt be underſtood literally, ſo in the hiſtories and relations of things done, they muſt be conceived to be acted in that order in which they are related, unleſſe for avoiding ſome manifeſt contradiction, in the circumſtances of the narration, we be forced to allow an anticipation, or inverting of that order, as we have ſometimes cauſe to do: The Holy Ghoſt either for the perſpicuity of the hiſtory, or ſome like occaſion, relating things together, which were done a great diſtance of time aſunder, or thoſe things aſunder which were done together.

2. To take all Hiſtoricall relations in the order in which they are related,

Unleſs circumſtances of the Text inforce us to allow an Anticipation.

There are that make many ſenſes of Scripture, but upon no ſufficient ground, whereas it is apparent, there can be but one true and right ſenſe. Yet we grant that ſome places may have a proper ſenſe, or a myſticall or allegoricall, as it is called, *Gal.* 4. 24. But if we weigh it well, there is but one ſenſe of the words, which is proper, the other is the ſenſe of the Type expreſſed by thoſe words, which repreſents unto us ſome myſticall thing. Or if we will needs diſtinguiſh them, the one is the firſt ſenſe, the other is the full ſenſe.

There is but one ſenſe of any place of Scripture.

No not in Allegories.

Which we must not easily admit, unlesse Scripture warrant them;

Such Allegoricall senses of Scripture, we must not easily admit, unless the Scripture it self warrant them. At least when some things which we read in Scripture, may be aptly applied to represent other things Allegorically,

Nor obtrude our interpretation of them upon others; nor build principles of faith or rules of life upon them,

we have no warrant to obtrude our Allegories upon others, as the sense of the Holy Ghost, much less to build upon them any ground of faith, or rule of life. Only it may not be unlawfull, to shew the unanswerableness of some outward things in the Old Testament, to spirituall things manifested in the New for illustration, where we find apt resemblances between them, so it be done with sobriety.

When two different constructions may be made of the same words,

It happens sometimes, that two different constructions may be made of the same place of Scripture, importing both of them a sense Orthodox, and indifferently agreeing with the circumstances, precedents, and consequents of the Text. In such a case, a man is at liberty to embrace which he thinks best, so he condemn not the other, or to make use of them both for instruction and meditation, as conceiving that the Holy Ghost (who could in those, as well as in other places, have spoken more distinctly) hath left those places of doubtfull construction, to supply us with more variety of matter, for our use and edification.

We may take which we please, or both if need be.

Similitudes must be extended no farther

We meet sometimes with Parables and similitudes, which we must be carefull to extend

tend no farther then the Holy Ghost intends them; and that may be easily discerned, by the occasion, and by the scope of the Text. Now these similitudes, being used for illustration, by the holy Spirit, we may easily make use of them so far; but it is not so safe to build any principle of truth upon them, which is not confirmed by other clear places of Scripture.

Then the Holy Ghost intends them.

Nor any principles of truth built upon them.

Where we find heavenly things expressed by earthly, as when God is said to come down, to depart, to sit, to stand, to have parts of an humane body, when the state of glory is called a kingdome, wherein men are said to have houses, thrones, &c. we must understand the resemblances spiritually, not according to the nature of those things by which they are resembled. So Gods hand, notes his power; his eye, his providence, &c. which also we must not proportion according to the scantness of a man, but extend according to the infiniteness of a God.

Resemblances of spirituall things by earthly must be understood spiritually.

Cap. XIII.

Directions for raising observations out of the Scriptures for our owne instruction and edification.

1. ALl wise men in their writings, (as they do in other actions) *First*, propose unto themselves a scope or end at which they aime especially.

especially. *Secondly*, in relation thereunto they make choice of matters and subjects fit for that end which they propose unto themselves. *Thirdly*, those matters which they intend to handle they digest and dispose in such a method; and *Lastly*, they express and set them out in such phrases and forms of speech, as may best fit the matter which they have in hand. Seeing therefore God in these holy writings (which we call the Scriptures) speaks to men after the manner of men (as he must do, if he will be understood by them) we must necessarily in the *First* place search after the end and scope at which he aims principally in these books. *Secondly*, we must take notice of the matters or subjects which he handles therein. *Thirdly*, we must carefully observe the order and method; and *Lastly*, the words and phrases of speech, which the Lord makes choice of in expressing and setting down those things which he delivers in this sacred Volume.

For raising observations out of Scripture,
1. Search after the scope.
2. Take notice of the matter.
3. Observe the order.
4. The phrases or expressions.

2. The generall scope of Scripture is to make God known.

Now the generall scope which God aims at in these holy writings (which we call his word) is that which he also proposeth unto himself in all his works; namely, to make himself known unto men, that they may honour him as God, advancing him alone in their hearts, and believing in and serving him alone, may by that means further their own salvation. That this is the end of the Scriptures, is clearly testified by our Saviour himself, *Joh.* 5. 39.

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who upon this ground exhorts us to search the Scriptures, because in them (saith he) ye think (that is, you make account) you have eternall life, and they are they which testifie of me. And that which is spoken of the history of Christ, *Joh.* 20. 31. that it was written that we might beleeve him to be the Son of God, and beleeving on him might have eternall life, may be truly verified of God himself, and of the scope of his word in generall.

3. For which end Gods spirit handles subjects fit for it. Recording his works,

For these purposes, and for the furthering of these ends, God makes choice of, and handles in the Scriptures such subjects as may make him best known unto us. Such as are all his waies & works as well of Creation as of Providence in the administration, supporting, and disposing all that he hath made, especially in the government of his Church. *Secondly*, his Laws and Precepts, which he hath given to his people for the right ordering of their waies. *Thirdly*, we have in the Propheſies the Application of these Laws and of the Sanctions annexed thereunto, unto the manners and conditions of the people to whom they are delivered, together with the histories both of the godly prospering in the waies of Gods service, and of the wicked perishing in their rebellions, *Psal.* 92. 15. *Hos.* 14. 9. 1 *Cor.* 10. 6. In all which the Lord hath wonderfully discovered unto us his power, goodness, wisdome, faithfulnesse, justice and mercy. The consideration whereof must needs, or ought at least to work our

Especially in the government of his Church.
1. His lawes.
2. The application of them by the Prophets.

All discovering his glorious attributes,

hearts

To win us to adhere to him in faith, love and feare.

hearts to a firm adherence to him, in faith, love, and fear, and quicken us to all duties of obedience, in which he requires to be served, unto which we are wonderfully encouraged by such examples as are layed down before us in the Word, which manifest the righteousness and holiness of God, rewarding every man according to his deeds, so that all the waies of the Lord are right, and the just shall walk in them; but the transgressours shall fall therein, *Hos.* 14. 9.

SECT. I.

Of the subject matters handled in the Scripture, and first of Gods works.

In the work of creation is manifested Gods

THE Scriptures in recording & setting out before us the history of Gods works, begin *first* with the creation of the world, with all things therein by his mighty word: wherein is discovered unto us, *first*, Gods eternity, who was before all things, *Psal.* 90. 2. yea before time it self, in which they were created, and therefore must needs be from everlasting.

Eternity,

Self-being,

Secondly, we may take notice of his self-being, who being before all things, and giving being to all things, must necessarily be of himself, and could not otherwise have imparted that being to the Creatures, which he had not in and of himself.

Bounty,

Thirdly, we discover his free and overflowing bounty, whom nothing could possibly move to create the world, but his own goodness

goodnesse: and who in creating it hath furnished and stored it with such infinite variety of all things, all of them excellent and perfect in their kind, so that the heavens and earth are full of his riches, *Psal.* 104. 24, 25. *Fourthly*, we cannot but acknowledge his infinite power, who by his word alone created the vast bodies of the heavens, and the earth, and the hoast of them by the breath of his mouth, *Psal.* 33. 6. 9. *Fifthly*, we cannot but admire his incomprehensible majesty manifested in that magnificent palace of Heaven, which he hath prepared and furnished for himselfe, whence he sends forth that glorious creature the light, and makes it his covering, as he doth the clouds his chariots, *Ps.* 104. 2, 3. In the *sixth* place his infinite perfection is manifested in imparting to the creature all those severall perfections that we find in them, which must needs therefore be in a far more eminent degree, in him that gave them. *Lastly*, his unconceiveable wisdome is fully evidenced, in the infinite variety, wonderfull order, mutuall correspondence, and usefull serviceablenes of all those creatures that he hath made one to another, *Psal.* 104. 24.

Power,

Majesty,

Perfection,

Wisdome,

Next to the Work of Creation are Gods acts of Government and Administration of all that he hath made, wherein we may again take notice of all those glorious Attributes that we have formerly mentioned, especially of his wonderfull power and faithfulnesse, in supporting

All which appeare likewise in his works of administration, or providence.

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ting by his own hand, all that he created by his Word: so that they continue to this day according to his Ordinance, *Psal.*119.90,91. propagated in their kinds (which we must esteeme no other then a continued Creation, *Psal.*104.30.) provided for by his care, *Psal.*145.15,16. and *Psal.*147.8,9. directed by his wisdome and power to doe whatsoever he commands, *Iob* 37.12. *Psal.*148.8. So that the creatures severall motions and operations, even of those which are carryed according to the course of nature, are to be looked upon as so many acts of God, in and by them, in whom they move and have their beeing, *Acts* 17.28. ordered by him according to his Will, and that even the smallest amongst them, and in their most inconsiderable motions, even to the Sparrowes lighting to the ground, *Mat.*10.29.

3. Especially in ordering the affaires of men:

These Acts of Gods Providence are most clearely and especially manifested in ordering and disposing of the affaires, and wayes of the sonnes of Men, whose courses of life and works if we compare with Gods dispensations towards them, we shall easily be able to discover his perfect Justice, and Holinesse, in rewarding every man according to his deeds; his mercy and faithfulnesse towards his servants, notwithstanding their manifold failings, which either God graciously passeth by, *Ps.*130.10. or corrects only in mercy, as *Psal.*89.32,33. and faithfulnesse, *Psal.*119.75. turning even their chastisements and afflictions to their good.

Discovering his Justice and Holinesse in rewarding men according to their deeds.

His faithfulnes and mercy towards his own.

*Psal.*119.771. His exact Justice upon the wicked, whom he puts away like drosse, *Psal.*119,119. His incredible patience and long suffering, even towards the vessells of wrath fitted to destruction, *Rom.*9.22. continuing unto them the common blessings of this life, *Mat.*5.45. although fatting them thereby to the day of slaughter, that when they have filled up the measure of their iniquities, the wrath of God may come upon them to the uttermost, *1 Thes.*2.16. His faithfulnesse and truth, in fulfilling his word not only in his promises of mercy to his owne servants, as it is testified, *Josh.*21.45. but withall in executing his judgments threatned, 2 *Kings* 9,36. of which there failes not one word, as that wicked King testifies, 2 *Kings* 10.10. His power in raising up, and pulling downe, at his pleasure, *Psal.*113.7. *Luk.*1.52. His wisdome in preventing and overthrowing the devices of the crafty, *Iob* 5.12,13. causing their own tongues to fall upon themselves, *Ps.*64.8. and bringing about all their counsels to concur to the execution of his will, even in those wayes & by those meanes, by which they labour most to oppose it: as it evidently appeared in the cursed practise of the *Iewes* and *Pilate* against our Saviour Christ, *Act.*4.27,28.

His Patience towards the wicked.

His Faithfulnes and Truth in fulfilling his Word.

His Power in raising and casting down whom he will.

His Wisdome in preventing wicked mens policies taken in their own snares.

For the discovering and observing of those various Attributes of God, in those works of Providence, we must of necessity make a diligent enquiry into every kind of them particularly

All which that we may discover, we must search into his workes particularly:

culatly, and distinctly, (as indeed the workes of God are sought out of all that have pleasure therein, *Psal.* 111. 2.) as well that we may yeeld unto God his due honour, as that we may from the consideration of those works, gather grounds of comfort and instruction to our selves: But above all the rest of these great works which God hath wrought, we must be most carefull in searching throughly into the glorious, and never sufficiently admired mysterie of mans Redemption by Jesus Christ, which the very Angels themselves desire to search into, 1 *Pet.* 1. 12. In whose comming into the world, by the will and appointment of his Father, and taking unto himselfe the nature of Man; his abasement in that Nature, not only to the forme of a servant, but besides to the very death of the Crosse, his Triumphing therein over Satan, death, and hell, manifested to the world by his glorious Resurrection from the dead. The unsearchable wisdome, unspeakable, yea, unconceiveable love and mercy, exact Justice, Almightie Power, and stedfast Faithfulnesse and Truth of the holy Lord, are more clearly discovered unto us, then they are in all the rest of the works which he hath wrought. And for that cause the History wherein these things are recorded, is above all others most fully and exactly penned, and the truth thereof most faithfully attested by foure severall witnesses, and those without all exception, and consequently it is to be most carefully

Above all the rest into that glorious work of our Redemption,

Wherein his unsearchable wisdome, and conceiveable love, exact justice, Almightie power and faithfulnesse, are more clearly discovered then in all the rest.

ly studied and throughly searched into by us.

What the maine scope of the Evangelists is in penning that History of the Birth, Life, Death, and Resurrection of our Blessed Saviour, hath been intimated already, namely to work our hearts to beleeve that Jesus Christ is the Sonne of God, that beleeving we might have eternall life, *John* 20,32. And to this purpose they in the *first* place beginne with the description of our Saviours person, and therein they set out unto us his two distinct Natures, both his Deity, and his Humanity, (although united into one person,) and by full and cleare evidences they prove both the one and the other.

5. The maine scope aimed at, in the penning the History is, that we might beleeve that Jesus is the Sonne of God.

That Jesus Christ was truly God, the Son, nay, the Everlasting and only begotten Son of the Father, the Evangelists prove by Testimonies of all sorts: *First*, of God himselfe proclaiming it from heaven, with his own voice, *Mat.*3.17. and 17 *chap.*5. Of the Angel, *Luk.*1.32,35. and not only of his owne Disciples, *Mat.*16.16. *John* 6.69. but besides by the acknowledgement of those that crucified him, *Mat.*27.54. nay, of the very devills themselves, *Mark.*1.24. But above all the rest his manifold and wonderfull Works, which he wrought publiquely in the view of the world, which were acknowledged to be done by a divine Power, as the commanding of the winds and seas, healing of all diseases by his word, casting out Devils, giving light to those

6. Which is proved by Testimonies of God from heaven, of angels, of men, even enemies, nay, of devils themselves.

But especially by his owne works wrought by a divine Power.

which

which were borne blind, *John* 9.32,33. restoring the dead to life, *Luk.*7.14,15. *Iohn.*11.43. And beyond all these the raising of his own Body, by his own Power, out of the grave, (which declared him mightily to be the Son of God, *Rom.*1.4.) are produced as a cloud of witnesses for the manifesting of the deity of our Saviour Christ, recorded by holy men, who were eye and ear-witnesses of all that they relate unto us, *1 Joh.* 1.1.

Especially the raising of his own body out of the grave.

7. In the next place the Evangelists prove our Saviour to be truly man divers wayes, by his Conception, and Birth, by his growth, both in the stature of his body, and in the abilities of his minde, *Luk.*2.52. By his actions of eating, drinking, sleeping, &c. By his passions of griefe, *Luke* 19.41. joy, *Luke* 10.21. anger *Mark* 3.5. feare, *Marke* 14.33. *Heb.*5.7. By his infirmities of hunger, *Mat.*4.2. thirst, *Iohn* 19.28. and wearinesse, *Iohn* 4.6. All of them shewing not onely the truth of his humane nature, but besides his abasement to the taking up of the very infirmities thereof.

7. Withall Christ is proved to be truly man by his conception and birth, growth, actions and passions after the manner of men.

8. The Evangelists having shewed him to be truly Man, in the next place shew him to be the same man, the same Christ that was promised to the Fathers, and foretold of by the Prophets, by making it appeare how all the Prophecies were fulfilled in him: That concerning his Stocke, and Parentage, he was of the house and familie of *David*, *Mat.*1. *Luk.*3. which was further manifested by his parents coming

8. 2 Yea to be the man promised, by fulfilling all the Prophecies in him.

Borne of the Stocke of David;

coming to *Bethlehem* the City of *David* to be taxed, because he was of the Linage of *David*, *Augustus* the Emperour having appointed every man to be taxed in his own Citie, *Luke* 2.3,4. *Secondly*, that he was born in *Bethlehem*, the place where Christ was to be borne, as the Priests and Scribes testifie to *Herod*, and prove it out of *Mic.*5.2. *Thirdly*, that he was conceived and borne of a Virgin, *Mat.*1.22,23. *Fourthly*, that in the accidents that befell him in this life and death, he was every way answerable to the Prophecies, that he was called out of *Egypt*, *Mat.*2.13,15. Rode into *Jerusalem* upon an Asse, *Mat.*21.4,5. Was crucified betweene two theeves, *Mark* 15.27. received venegar to drinke, *John* 19.28,29. had lots cast upon his garments by the souldiers, *Mat.* 27.35. had his side, hands, and feet pierced, *John* 19.36,37. and the like: in all which circumstances, seeing our Saviour so fully answered all that had been foretold of him by the Prophets, it is evidently and fully proved that he was the same Messiah that was promised and spoken of by the Prophets.

In Bethlehem.

Of a Virgin.

Called out of Ægypt,

Riding on an Asse,

Crucified betweene two theeves, &c.

Having thus demonstrated by unquestionable testimonies, that Christ the Messiah promised was truly God and Man, the Evangelists in the next place make it evident by particular instances, that in the dayes of his flesh he performed all that belonged to the Office of a Mediatour. As *first*, that he performed the Office of a Prophet, as was promised *Deut.*

3. Performing the office of a Mediator.

1. As a Prophet.

18.18. who should teach his people all things *John* 4.25. and to this end they gave unto us a briefe summe of diverse of his Sermons, in which he dispenseth the truth of God faithfully, and gives the true and full interpretation of the Law, clearing it from the corrupt glosses of the Scribes and Pharisees, *Mat.* 5.21. 27,33,38. whose hypocrisie and pride he layes open before the people, and sharply reproves upon all occasions, warning men to take heed of them as dangerous seducers especially, *Mat.*23.

19. Above all the rest the greatest care of the Evangelists, is to set out and describe unto us the office of our Saviours Priesthood, which they doe at full, as being of greatest importance to us for the establishing of our faith, in the assurance of our Redemption. In setting forth of Christs execution of the office of his Priesthood, and therein of the offering up of himselfe a sacrifice for the sinnes of men, they especially labour to manifest three things. *First*, that this Sacrifice of his was without blemish, holy and pure, without which it could not have been acceptable to God, that they sufficiently evidence by the Innocency of his Person, manifested by the holinesse of his Life and Conversation. *Secondly*, they make it appeare that this Sacrifice was every way free and voluntary, which also himselfe professeth *John* 15.18. *Thirdly*, by divers circumstances they make it evident, that his sufferings were both

2. As a Priest offering up himselfe a Sacrifice for sin;

And a sacrifice, 1. Holy without blemish.

2. Voluntary.

3. Plain and sufficient.

both reall, and not fained, or only in shew, and in all respects sufficient for the satisfying of Gods Justice to the full, and consequently for the pacifying of his wrath, and for the purchasing of our Peace, and Reconciliation. All which we must firmely beleeve if we mean wholly to rely upon that Sacrifice, the meanes of establishing a full and perfect Peace between God and man.

11. That Christ was holy, manifested 1. By his holy life.

To begin with the first, of these, our Saviours Innocency in the whole course of his life, is manifested divers wayes. *First*, the Historie set him out to be a carefull observer, not only of the whole morall Law, but even of all the Legall ceremonies, even to the fulfilling of all Righteousnesse, as himself speakes, *Mat.* 3. 15. *Secondly*, it describes him to be one that stood fast against all Satans temptations, which he resisted and overcame, that he kept an holy Communion with God, not only in his fourty dayes fast, before he entred upon the execution of his Office in the Ministery publiquely, but continually upon all occasions in frequent and fervent prayers, wherein sometimes he spent whole nights, *Luk.* 6. 12. *Thirdly*, the historie instance particularly in a dutifull respect and subjection to his parents, *Luke* 2. 51. and to all Authority, *Mat.* [illegible]. In his lowlinesse and meekenesse, *Mat.* [illegible]. Mercifull and kind disposition to all [illegible] amongst whom he went about doing [illegible] and divers the like.

12. Justified against his adversaries, unjust and false cavils against him,

Besides, our Saviours holy Life is justified and sufficiently cleared even by his professed adversaries, who although they slandered and traduced him continually to the people, observed and watched him narrowly in all his wayes, *Luk.*6.7. and *chap.*14.1. and *chap.*20.20. laid snares for him to entrap him in his words, *Mat.*22.15. notwithstanding could fasten nothing blame-worthy justly upon him. Neither for any breach of the Sabbath; wherein he justifies against all cavillers, his actions of mercy and necessity, *Mat.*12.10. and *Luk.*6.3. Nor in keeping company with sinners, which he makes good, *Mat.*9.12,13. Nor in slighting of the Law, which he professeth he came not to destroy, but to fulfill, *Mat.*5.17. Nor in advancing himselfe against authority, in which point his owne Acts sufficiently cleare him, who denied to be a Judge, *Luk.*12.14. much more to be a King, *John* 6.15. and payes his tribute quietly unto Cæsar, *Mat.*17.27. (though his adversaries charged him with the contrary, *Luke* 23.2.) and at the last submitted himselfe to the sentence of death pronounced against him by *Pilate*, from which he had power enough in his hand to have freed himselfe, if he had pleased to make use of it to that end, as himselfe tells *Peter*, *Mat.*26.53.

13. By the Testimonies, 1. Of God from heaven;

Beyond all this the testimonies of his Father from heaven, stiling him his welbeloved Son in whom he is well pleased, *Mat.*3.17. & *chap.*17.5. Yea of the Devil himself from hell,

hell, who entitles him, The holy one of God, *Mark* 1. 24. 2. *Judas* who betrayed him, and witnessed openly to the chief Priests and Elders, that he had sinned in betraying the innocent bloud, and being smitten in conscience with the horrour of so execrable a fact, departed and hanged himself. 3. Of the Judge that condemned him, who even then when he gave sentence of death upon him, yet gave him this testimony, that he was a just person, and washed his hands from his innocent bloud, *Mat.* 27. 24. Yea of the very high Priests themselves, who searching our matter of accusation against him, and finding none, at last were fain to condemn him upon the disagreeing testimony of two false witnesses, *Mat.* 26. 60. *Mark* 14. 59. and that too for that which in truth contained (though it had been true) nothing worthy of blame. All these testimonies laid together are more then sufficient evidences to clear his holiness and innocency to the whole world.

2. *Judas* who betrayed him;

3. Of the Judge that condemned him

4. By the disagreeing testimony of the Witnesses produced against him.

Thus the Evangelists having cleared the first point, that Christ was an innocent & holy person, and therefore fit to be offered up as a pure and acceptable sacrifice unto God his Father; in the second place they make it as evident, that this sacrifice was every way free and voluntary. Now this appears, not only by our Saviours own profession, that he did lay down his life for his sheep, that none did take it from him, but he laid it down himself, and that he

14. That his Sacrifice was voluntary, is evinced,

had power to lay it down, and take it againe, *Iohn* 10.18. that he was straightned, and pained till his Baptisme (he means his sufferings) was ended, an expression which manifests in him a restlesse desire (as he speakes in expresse termes, *Luke* 22.15.) to accomplish that work of our Redemption, by offering up himselfe upon the Crosse for the sinnes of his people. But besides is further manifested more fully by his actions before his sufferings, and by his behaviour in them.

1. By his actions before his sufferings.

15.

His often predictions of the time, place, and kind of death which he was to suffer,

Before his sufferings, take notice how often he speakes of his Passion, and foretells and gives warning of it to his Disciples; and that not only in generall termes, as *Mat.* 16.21. but distinctly and particularly layes down before them the time, place, and kind of death that he was to suffer, and by what meanes, and by whose hand. Yea, when he comes up to *Jerusalem*, before the Treason was plotted, he both knows and points out the Traytor, *Mat.* 26.21,25. And at the very instant when the officers came to apprehend him, before ever they came within view, he gave notice of their approach to his Disciples; So that it cannot be questioned (which also *S. Iohn* witnesseth) that he knew before hand all that should come upon him, *Iohn* 8.4. Notwithstanding all this he goes up voluntarily from *Galilee* to *Jerusalem*, at that very feast when he knew the time of his suffering was come; when he comes thither, he hides not his head, but enters

Pointing out the Traitor before the Treason plotted.

And discovering those that were to apprehend him, before they were in view.

Notwithstanding, he goes up to *Jerusalem*,

into

into and teacheth openly in the Temple, *Luk.* 21.37. And although he withdrew himselfe out of the City, *Luke* 21.37. yet he never so much as changeth his accustomed place whither he was wonted to retire, although it was well known to *Judas*, *John* 18.2. nay beyond all this, when the Officers that came to apprehend him knew him not, (no not so much as *Judas* himselfe, who was with them, for their guide) he discovers himselfe unto them once and againe; and though at his presence the Officers went backwards, and fell to the ground astonished, yet he puts himselfe into their hands, *John* 18.4,5,7,8. All these things are full and manifest evidences, that howsoever he prayed earnestly for the passing away of that Cup from him, yet he freely and willingly submitted to the good pleasure of his Father (as himselfe speaks, *Mat.*26.42.) to make his Soule an offering for the sinnes of his people, and thereby to finish the work of our Redemption.

Teacheth openly in the Temple.

Retires to the place, which the Traitor knew;

And discovers himselfe to such as apprehended him, and puts himselfe into their hands.

16.

Much more evidently did this readinesse of our Saviour, to lay down his life for his people, appeare afterwards when he came to his sufferings, when he not only refused to aske helpe of his Father, or to make use of his own Power (by which he might as easily have destroyed those that came to apprehend him, as he drave them backwards and felled them to the ground, *John* 18.6.) to rid himselfe out of the hands of his enemies, as he might have done, *Mat.*26.53. but besides, when he came to his answer, he

Much more is Christs Sacrifice manifested to be voluntary by his actions in his sufferings.

When he doth not so much as plead for himselfe;

doth not so much as plead for himselfe, either before the high Priest, *Mat.* 26.63. or afterwards before *Pilate*, *Mat.* 27.12,14. but (as it was foretold of him by the Prophet, *Isaiah* 53.7.) stood as a sheepe before the shearer, dumbe, and opened not his mouth. And *lastly*, when he was nailed to the Crosse, he voluntarily breathed out his Soule into the bosome of his Father, as it is evident both in that he was dead a good space before the two theeves that were crucified with him, whereas by reason of the strength of the naturall constitution of his body, he might have subsisted under those torments longer then they. And besides, by yeelding up his life, when it was yet whole in him, as it evidently appeared by that lowd cry which he uttered at the very instant of his death, as is testified, *Mark* 15.37,39. *Luk.* 23.46. All which are undeniable evidences of our Saviours voluntary resigning up and laying down his life by the will of his Father for his peoples sins.

And breathes out his Soule into his Fathers bosome, while his life was yet whole in him.

17.

That Christs Sufferings were reall, is cleared

The third and last circumstance in our Saviours Passion, which the Evangelists lay down before us, is that (without which the rest had been of little worth) that his sufferings were both reall, and sufficient. And for the former of these, that they were reall, and not feigned, appeares evidently by the whole narration of our Saviours buffeting, scourging, and crucifying at last, and by his death which followed thereupon. The truth whereof is sufficiently testified sundry wayes. *First*, the Souldiers forbare to

By the souldiers who found him

breake

breake our Saviours legs, because they saw apparently that he was already dead, *Iohn* 19. 30-38. *Secondly*, it appears by the wound which the Souldiers gave him in his side, which pierced his very heart, as appeared by the water which issued out of the wound. *Thirdly*, by the Certificate which was given in to *Pilate* by the Centurion, that he had bin a good while dead, *Marke* 15. 44. 45. *Fourthly*, by the buriall of his body by *Ioseph* of *Arimathea*, *Mat.* 27. 59. together with the preparations which the women made to embalme it, *Luke* 23. 56. And *Lastly*, by the watch which the chiefe Priests and Pharisees set about his graue to prevent the stealing away of his body by his Disciples, *Mat.* 27. 66.

It is true, that those divers torments and death at last, yea the most cruell, painfull and accursed of all deaths, the death of the Crosse, which our blessed Saviour endured in his body, were but a part of that debt, which we ought unto God for sinne, and which as our surety he tooke upon him to satisfie for us. For the death & outward paines of the body were neither nor the greatest part of that curse which was brought upon man by sinne. The heaviest weight of the wrath of God lay upon his soul, that it was needfull, that the Soul of Christ also should beare the wrath of God, and be made an offering for our sin, as was foretold, *Isa.* 53. 10. The Evangelists therefore are very carefull to set before us the pangs and anguish of

dead, and therefore forbare to breake his legs;

By the wound which they gave him in his side;

By the Centurions Certificate to *Pilate* of his death;

By his buriall.

18.

That they were sufficient,

Appeares not only by his death, part of the punishment of sinne,

But besides, by his suffering in Soule.

So great, that himselfe professeth his Soul was heavy to the death; That it caused him to sweat great drops of blood;

of our Saviours Soule, the agonies whereof were such that himselfe professed that his Soul was heavy to the death, *Mat.* 26.38. and the violence thereof so great, that he did sweat great drops of blood, which fell from him to the ground, *Luke* 22.44. So that we cannot conceive that a person of so incomparable fortitude as our Saviour was, could have so deep an impression made upon his Soule, by any other thing, then by the sense of his Fathers wrath, wherewith he wrestled in that conflict, God withholding from him at that time, the comfort of his favour, as himselfe implies, when he cries out in the anguish of his Spirit upon the Crosse, My God, my God, why hast thou forsaken me? *Mat.* 27.46. That such speeches, and such effects, could proceed from no other cause then the sense of his Fathers wrath, cannot be denied. In what manner, or measure he felt it, is too much vanity and curiosity to enquire. It is enough unto us that it was so much as God accepted in full satisfaction for our debt, which also our Saviour himselfe seems to imply in the words uttered immediately before his death, It is finished, *John* 19.30. He meanes both his Sufferings and the price of our Redemption.

And to cry out upon the Crosse, My God, my God, &c.

So that he might truly say, that work of our Redemption was finished, and the debt fully paied,

19.

This work of mans Redemption discovers 1. Gods unconceivable love to man,

This great and glorious work of God in Redeeming, and Reconciling himselfe to the world, by the blood of his only begotten Son Jesus Christ, discovers unto us in the first place such a measure of Gods unspeakable and

con-

Conceivable love to man, as passeth all knowledge, to use the Apostles phrase, *Eph.*3.19. *Secondly*, it gives an evidence of his wonderfull and infinite wisdome, in devising and finding out the meanes, by which that holy God, who will by no meanes pardon the guilty, *Exod.*34.7. might yet without any empeachment unto his Justice at all, pardon sinnes, yea, more then that, might admit men into an holy Communion & fellowship with himself, being before enemies, and by sinne wholly separated from him, by joyning God and man together in the person of his Sonne, who assuming unto himself our nature, thereby came *Emanuel*, God with us, *Mat.*1.23. *Thirdly*, herein God manifests his wonderfull power, not only in spoyling Principalities and Powers, and triumphing over them, *Col.*2.15. but besides in conquering death by dying, and leading captivity captive, by becomming a Captive unto those whom he subdued wholly and triumphed over in his Crosse. *Fourthly*, God made known his Justice, and Holinesse, in the hatred of sinne, when he spared not his owne Sonne, when he became our surety, and tooke our sinnes upon him, but would bruise him and put him to griefe, when he made his Soule an offering for sinne, though himselfe had done no violence, neither was any deceit found in his mouth, *Isai.*53.9,10. *Lastly*, Gods faithfulnesse and truth evidently appeared in fulfilling and making good his gracious Promises, in the

2. His wonderfull Wisdome.

3. His mighty Power.

4. His infinite Justice.

5. His faithfulnesse & Truth.

fulnesse

fulnesse of time, whereby he had engaged himselfe both to our first Parents in Paradise, and to the Patriarchs, and Prophets in succeeding ages, so that nothing hath failed of all that he had promised.

20. The serious consideration of these particulars laid all together, and by heedfull meditation laid home to our hearts, cannot but furnish us with variety of most usefull and profitable instructions, which ought to raise up our hearts to an astonishing admiration of those glorious Attributes, and excellencies shining out so clearely unto us in this wonderfull worke. *Next*, it cannot but fill them with the love of him, who so farre abounded in his love to us, that he gave his own Son to be a propitiation for our sins, 1. *John* 4. 9, 10. *Thirdly*, it is an effectuall meanes to establish our hearts in a firme dependence upon that God, who having freely given us his Sonne, cannot but together with him give us all things, *Rom.* 8. 32. *Fourthly*, it must needs possesse our hearts with an awfull and reverend feare of that justice of that righteous and holy God, who makes it so evidently appeare that he will by no meanes cleare the guilty, *Exodus* 34. 7. seeing he spared not his own Sonne, though innocent in himselfe, yet when he tooke only our sinnes upon him, and became a surety for us, he punished sinne in him to the utmost. This consideration should be a more effectuall meanes to move us to passe the time of our dwelling here

20. The serious consideration of these particulars ought to fill our hearts,

1. With admiration.

2. With Gods love.

3. With a faithfull dependence on him.

4. With his feare.

here in feare, hating the very garments ſpotted with the fleſh, *Iud.* 23. then the caſting off of the Jewes, ſometimes Gods ancient and only people, the caſting of the Apoſtate Angels into hell, the drowning of the whole world by the Flood, and conſuming of *Sodom* and *Gomorrah* into aſhes: ſee 2 *Pet.* 2. 4, 5, 6. *Laſtly*, there cannot be a more effectuall meanes to move us to deny our ſelves for him, and for the ſervice of his Church, then ſuch a pattern laid before us in the example of our bleſſed Saviour, which himſelfe urgeth to that purpoſe, *Marke* 20. 44, 45. and the Apoſtle moſt effectually, *Phil.* 2, 5, 6, 7.

5. And teach us to deny our ſelves.

21. Beſides the generall work of Creation, and Redemption,

Hitherto we have conſidered the maine ſcope at which the Scriptures aime, in recording Gods workes unto us; namely, the ſetting out and advancing the glory of him that wrought them; that by bringing our hearts to a reverend feare of that glorious and dreadfull Name, The Lord our God, as he is ſtiled, *Deut.* 28. 58. filling them with an holy rejoycing in him, and eſtabliſhing them in a firme dependence on him, we might further our own ſalvation. For which purpoſe we have laid before us only thoſe generall workes of Creation and Providence, eſpecially in the Redemption of the world by Jeſus Chriſt. It will not be an unprofitable work, in the next place to take a ſurview of ſome particular acts of Providence, wherein we ſhall eaſily diſcover thoſe glorious Eminencies of God, in ſome Examples

We are to conſider divers particular acts of Providence.

ples one of them, in some more, whereof we shall give a few instances, which will shew us the way how to make the like observation in the rest.

22. *Noahs* preservation in the deluge, *Lots* deliverance in *Sodom*, Manifest Gods faithfulnesse and mercy to his servants.

That history of saving *Noah* and his family in the Arke, when the rest of the world were overwhelmed and swept away in the generall deluge, and the delivering of *Lot*, and his family, out of the burning of *Sodom*, and *Gomorrah*, are strong evidences of Gods faithfulnesse and mercy to his owne servants, as both *Moses*, *Gen.* 19.29. and the Apostle, 2 *Pet.* 2.5.7,9. make use of them to that purpose. In delivering of the Children of *Israel*, out of that heavy bondage, under which they had been long held by the Egyptians by such strange wonders, with a strong hand, an outstretched arme as *David* calls it, *Psal.* 136.12. slaying great and mighty Kings, *Psal.* 136.18. and giving his people possession of their lands, and in the land of *Canaan*, possessed by Giants (to whom the children of *Israel* being compared, seemed but as grashoppers, *Num.* 13.33.) Notwithstanding their Cities walked up to heaven, *Deut.* 1.28. And generally the plucking down of the mighty from their seats, *Luke* 1.52. and raising up of the poore out of the dust, to set them with Princes, *Psal.* 113.7.8. discovers his infinite Power, & absolute Soveraignty by which he is both inabled, and hath right to doe whatsoever he pleaseth, in heaven and earth, *Psal.* 135.6. and none can stay his hand, or challenge him

His wonders in bringing his people out of *Egypt*,

Planting them in *Canaan*;

Discovers his Power, and Soveraignty,

him for what he doth, *Dan.*4.35. The blessings of God upon *Abraham* and his posterity whom he so mightily encreased in a strange Country, in riches, in honours, that he was esteemed as a mighty Prince, by those amongst whom he dwelt, *Gen.*23.6. preserved among strangers, shadowing them under his own wings, rebuking even Kings (as *Pharaoh*, *Gen.*12.17. and *Abimelech*, *Gen.*20.3. for their sakes, *Psal.* 105.14.) evidently declare both Gods All-sufficiency and faithfulnesse, in making good his Word, *Gen.*12.2,3. His taking of wise men in their craftinesse, *Iob* 5.13. causing their own tongues to fall upon them, *Psal.*64.8. (as he did *Hamans*, *Hest.*6.9,10. and *chap.*9,10.) argue his Power, Wisdome, and Justice. The making use of the malice of *Iosephs* brethren to bring him into Ægypt, both for his owne advancement, and for the preservation of *Iakobs* family, *Gen.*45.5. *Psal.*105.17. set out both his Wisdome, and Goodnesse, as *Ioseph* observes, *Gen.*50.20. and generally the histories of the particular acts of divine Providence are but instances of the wonderfull effects of those glorious Excellencies in God, whereof one or more of them are manifested unto us thereby.

His preserving and advancing *Abraham*, and his posterity,

Are evidences of his truth and All-sufficiency.

His taking the wise in their craftinesse.

And turning the counsels of men to serve his own ends,

Argue his wisdome, and goodnesse.

Now that we may the better discover that God is righteous in all his wayes, and holy in all his workes, as *David* testifies, *Psal.*145.17. seeing that all righteousnesse consists in the just proportioning of all dispensations to the wayes, and workes of men, whether they be

23.

good

good or evill, we must carefully compare the wayes in which men walke, with the wayes in which God walkes towards them, whereby we shall easily and plainly discover the justice of God as well in rewarding the righteous, as in taking vengeance on the wicked. Withall we must take notice that God hath an especiall aime to make it appear to the world, that all his mercies which he bestows upon men are every way free, and that he is no debter to the best and most holy among the sons of men. For which cause he hath left upon record the failings of such men as are most renowned and honoured in the Church: As the grosser slips of *Noah* into drunkennesse, *Gen.* 9. 21. of *Lot* into drunkennesse and incest, *Gen.* 19. 33, 35. *David* into adultery and murder, 2 *Sam.* 11. 4, 15. Yea the smaller errours of others, though not so scandalous, as *Abrahams* twice failing in his faith, manifested in concealing through fear, that *Sarah* was his wife, *Gen.* 12. 12. & *chap.* 20. 2, 11. and *Moses* his speaking unadvisedly with his lips in his passion, *Numb.* 20. 10. *Psal.* 106. 32. though *Abrahams* faith was the grace for which he was most renowned, who is therefore stiled Faithfull *Abraham*, *Gal.* 3. 9. and the father of the faithfull, and one strong in faith, *Rom.* 4. 16, 20. And *Moses* most eminent grace was meekness, for which he is prefer'd above all others, *Numb.* 12. 3. Examples which may indeed both support the hearts of such as find themselves subject to those

In comparing the waies of men with Gods dispensations towards them,

Appears his free mercy even to his dear servants,

Manifest by the failings of the best amongst men.

those infirmities, from which the best are not free, and move all men to walk in fear and trembling, seeing they that stand may so easily fall, and may besides easily clear this truth that in the sight of God no man living can be justified, *Psal.* 143. 2. much lesse can challenge any thing at Gods hand, but must acknowledge, that if they be not condemned, much more if they be rewarded, it is out of free mercy and grace.

To understand the justice of Gods administration in

The prosperity of the wicked,

Again, whereas God seems, as it were, to suspend sometimes the execution of his justice against wicked men, at least for a while, notwithstanding their desperate and rebellious courses by which they provoke the eyes of his glory, for the manifesting of his patience, even towards the vessels of wrath fitted to destruction, as the Apostle tels us, *Rom.* 9. 22. And on the other side seems to set his face against his own children, exercising them under his rods, and withholding from them the comfort of his favour, as in bitternes of spirit they complain, *Psal.* 77. 7, 8. That in these cases we may understand and judge aright of Gods waies, and give him the honour of his justice and faithfulnesse, we must take with us these two directions, *First*, look not on the beginning, but on the end and issue of all Gods dispensations, both towards the godly and the wicked: thus are we advised, *Psal.* 37. 37, 38. Mark the perfect man, for his end is peace, but the end of the wicked shall be cut off. This indeed was the

1. Look not on the beginning, but on the end of Gods works.

means by which the Prophet *David* supported his heart, when he was full of fretting and envy at wicked mans prosperity, and as much discouraged at his own chastisements, which lighted upon him every morning, *Psal.*73.3, 14,17, when by searching the Scriptures, he found that how faire and glorious soever the present state of wicked men appeared to the outward view, yet the end of them was sodaine and horrible destruction, and his own end, besides all the comfort of Gods counsell at present, was advancement to glory, *Psal.* 73.19,24.

25. The *Second* thing to be taken notice of in Gods patience, in bearing with wicked men for a time, and in chastening his own children, is the fountaine whence these dispensations both towards the one, and the other proceed: the forbearance of wicked men comes from his wrath, and the chastising of his own from his love and faithfulnesse, *Psal.*119.75. And this evidently appeares by the contrary effects wrought upon them both. For wicked mens hearts by Gods patience towards them are the more hardned in sinne, *Eccl.*11.8. thereby treasuring unto themselves wrath against the day of wrath, *Rom.*2.5. Encrease in pride, opening their mouthes in blasphemy against Heaven, *Psal.*73.8,9. and fill up their iniquity to the uttermost. So that the Lord, even then when he seemes to spare them outwardly, notwithstanding executes his judgements upon them

2. Observe the cause whence both arise. The wickeds prosperity proceeds from wrath, the Godlies afflictions from his love.

them inwardly, in a more ſecret, but yet in a more fearfull way. On the other ſide the Godly profit by their afflictions, grow more humble-minded, tender-hearted, and more tractable to the will of God, *Pſal.*119.67,71. *Ier.*31.18. ſo that Gods patience towards wicked men, as it proceeds from wrath, ſo by the juſt judgement God of it increaſeth their condemnation by hardening their hearts: as on the other ſide afflictions of the godly, proceeding from his faithfulneſſe and mercy, worke together to their good, *Rom.*8.28.

Sect. II.

Of the Laws given by God to his Church, and Recorded in Scripture.

How Gods honour is manifeſted in his Law recorded in Scripture.

HItherto we have conſidered part of the ſubject matter which the Scriptures handle, namely, the Works and Acts of God, which are therein recorded; and have obſerved that the maine end which the Holy Ghoſt aimes at in regiſtring them is, to ſet out the glory of God manifeſted in them, the wiſdome, power, holineſſe, goodneſſe, juſtice, and faithfulneſſe of him, that wrought them, which eaſily appeare in thoſe works if we ſearch into them; that thoſe glorious Excellencies being made known to men, they might honour him as God, and cleaving unto him, and ſerving him in holy feare might further their owne ſalvation. We are in the next place to

set before us the Laws, that the Lord hath given unto his Church, which being every way Perfect, *Psal.*19.7. Right concerning all things, *Psal.*119.128. very Pure, *ver.*140. Wonderfull, *ver.*129. Holy and good, *Rom.* 7.12. *Psal.*119.39. manifest the perfection, righteousnesse, purity, and goodnesse of that God that gave them, as the *Psalmist* concludes God to be righteousnesse, because all his judgments, (in which he includes his Laws) are upright, *Psal.*119.137. Especially seeing these Laws are given to men as rules of their practise, according to which if they walke they please God, 1 *Thes.*4.1. and are accepted of him, which is a further argument that the Lord himselfe is Righteous and Holy, who is pleased with nothing but righteousnesse, and holines, and requires nothing else of those that serve him.

2. By which we meane not the whole Word of God as it is sometimes taken;

Under this name of the Law of God the Scriptures oftentimes comprehend not only the Commandements which are the Rules of our life and practise, but besides the Principles and grounds of faith, and generally the whole Word of God, as *Psal.*19.7. when it is said that the Law of God converts the soule, which is the most proper effect of the Gospell, it is evident that in that place under the name of the Law the *Psalmist* must understand the Gospell too. As likewise when he tells us that his delight is in the Law of God, which sustained his spirit, that he perished not in his afflictions,

flictions, *Pſal.* 119.92. he muſt of neceſſity underſtand Gods promiſes aſwell as the precepts of the Law, ſeeing they be the promiſes, rather then the precepts, that ſupport the ſoule in times of triall, when we know whom we beleeve, who is both able and willing, and ready to make good what he hath promiſed, as his children find by experience that there failed not ought of any good which the Lord had ſpoken unto the houſe of Iſrael, but all came to paſſe, *Ioſh.* 21.45.

3. But as for the Promiſes (eſpecially thoſe that concerne the Kingdome of Chriſt, which were revealed to the Patriarchs, delivered by the Prophets, and laſtly, enlarged and more fuly and clearly opened by the Evangeliſts and Apoſtles) we ſhall conſider them apart hereafter. For the preſent we have now in hand only that which is properely, and moſt commonly underſtood by the name of the Law, which containe thoſe commandements and rules of practiſe which God hath given to his Church for her direction, and left upon record in the Scriptures. Now theſe we know are diſtinguiſhed by the names of Laws morall, ceremoniall, and judiciall, which by *Moſes* in ſundry places are promiſcuouſly called Laws, Statutes, Judgements, and Ordinances. Of theſe ſeverall ſorts of Laws, that which we call Morall comes to be handled in the firſt place. Of theſe this which is called the morall Law (becauſe it was given by God for regulating of mens

But only the Commandements,

Judiciall.
Ceremoniall.
Morall.

manners and conversation) is of all the rest of the Laws most ancient, most generall, and most perpetuall. First, most ancient, *Psal.* 119.160. as being given to our first Parents in Paradise, that is, to man alloone as he had any being. I grant indeed that we have no record of any other Laws given to *Adam*, but those which we find mentioned, *Gen.* 2. which are only some branches of the Second Commandement in the tree of life, of the Fourth in the Institution of the Sabbath, of the Seventh in the Law of Marriage, and of the Eight in appointing them to keep Paradise, which are all of them positive Laws, and therefore need to be expressly set down, or else they could not have been known, whereas the rest of the Laws, being all Lawes of nature, and therefore discernible by naturall right reason (for which cause they are said to be written in mans heart) might be known although they were not recorded, and therefore are omitted by *Moses* in that briefe history. But that the rest of the morall Precepts were given unto *Adam*, although perhaps not by word of mouth, but written in his heart at the same time, must needs be granted, unlesse we conceive that God made *Adam* more imperfect then any other of his creatures; for that he gave all the rest of the creatures rules of their motions and operations either imprinted in their natures if they want sense, or by the direction of sense in those that have it, is as cleare as the light. Now the

Which is the most ancient of all Laws,

As given to *Adam* in Paradise,

Either by word or written in his heart;

God

God ſhould either give no law, or (which is almoſt one) an imperfect law to man, who moſt needed, was moſt capable and beſt able to make uſe of a law, muſt needs much diſparage either his kindneſſe to mankind, or his wiſdome in rendring the moſt eminent and ſerviceable of all the creatures upon earth, unuſefull and unprofitable at the leaſt for moſt part if he had no perfect law to guide him.

4. And conſequently moſt univerſall, as given to the whole nature of man in him,

It muſt therefore be neceſſarily granted that the whole morall Law was given to *Adam* (that is, to mankind) in Paradiſe, and by neceſſary conſequent muſt be acknowledged to be of all laws the moſt ancient, and upon the ſame ground muſt neceſſarily be generall, or univerſall; ſeeing it was given in our firſt parents to the whole nature of man, which when that law was given was wholly in them. It is true, that the change of mans condition by *Adams* fall hath ſeemed to cauſe ſome ſmall alteration in the law, as it is not a duty that now binds us to labour in Paradiſe, or to abſtain from the one, or to eate of the other of the trees that ſtood in the midſt of it. Notwithſtanding even by that law all men in generall are bound to labour in ſuch employments as God cals them unto, and to abſtain from all things that God forbids, and to make uſe of all ſuch ordinances as the Lord appoints for the confirmation and ſtrengthening of their faith. So that thoſe laws given to *Adam* bind all men ſtill, in the grounds and ſcope of them,

although they oblige not his posterity in those things, which had relation to that state wherein he then stood, and from which afterwards he so sodainly fell.

5. Upon the same ground those morall lawes must needs be perpetuall, And upon the same ground, it must as necessarily follow, that those laws which were given to *Adam*, are perpetuall, to continue as long as men have a being on earth. For seeing they were given to him as the root of mankind, they necessarily bind his posterity, in succeeding generations, to the end of the world. We never find any new law given to the Church in any age. It is true, that the law given to *Adam* hath been since renewed; perhaps to *Noah*, after the floud, (as may be probably guessed by that which we read concerning murther, *Gen.* 9. 6.) And it may be to *Abraham*, after God called him out from *Vr* of the Chaldeans, seing we find him commended for keeping Gods commandements, his statutes, and his laws, *Gen.* 26. 5. But most fully and cleerly, it was renewed and restored by *Moses*, upon mount *Sinai*. And that the law then published, for the substance of it, was no new law, appears by comparing the law given to *Adam*, which is in effect the same with the second, fourth, seventh and eighth commandements of the decalogue, with which in a generall consideration, they are all one, if they be compared together.

Which have been renued,

But not altered;

6. That this which we call the Morall law, was founded for ever, (as the Psalmist witnesseth,

Psal.

Pſal. 119. 152.) and was to remain, and to be obſerved as a rule of life unto Gods Church, our Saviour himſelfe witneſſeth in expreſſe words, *Mat.* 5. 18. where he profeſſeth that untill heaven and earth paſſe (that is, till the worlds end) one jot, or one tittle ſhall not paſſe from the law. Wherefore whatſoever was præſcribed in that law, we may obſerve and guide our ſelves by it, to direct our practiſe, and tender it unto God, as a duty required and commanded in his owne law. For which end both our Saviour Chriſt himſelf and the Apoſtles alſo after him (even then when both the Judiciall and Ceremoniall laws were abolished) yet upon all occaſions preſſe the obſervation of the Morall Law, and that too in all the duties thereof. and that by vertue and from the letter of the commandement it ſelf, *Rom.* 13. 8, 9. *Epheſ.* 6. 2. *James* 2. 10, 11.

And is therefore urged in the very letter of it by the Apoſtles.

As for thoſe, who (becauſe the Apoſtle encourageth us to obedience, becauſe we are not under the law, but under grace, *Rom.* 6. 14.) plead, that we are therefore now no more under the command and rule of the law; they miſtaking the end and ſcope at which the Apoſtle aims, put a ſenſe upon his words, which he never intended. For he makes uſe of this Poſition, in that place, only as a ſtrong motive to encourage us to reſiſt ſin, and not to ſuffer it to reigne in our mortall bodies to obey it in the luſts thereof, *Rom.* 6. 12. becauſe we have now, under the Goſpel, power to maſter and

7.

1. *Object.* We are not under the Law, but under Grace.

Anſwer. It is only an encouragement to mortifie our luſts which the Law forbade, but brought us no power to ſubdue as Grace doth.

and means to obtain victory over it, which we may be assured of upon this ground, that we are not under the Law (which indeed forbids sin, but in the mean time, furnishing us with no power to resist it, by the corrupt inclination of our rebellious spirits rather awakens and quickens our corrupt lusts, by restraining them, then subdues them) but under Grace, and consequently under the government of the Spirit which supplies us with ability to resist sinfull motions, and to conform to the law, that our thoughts may be brought under the obedience of Christ which the law of it self could not give us. So that by that Spirit we have the fear of God planted in our hearts, that we shall not depart from him, *Jer.* 32. 40.

8.

2. *Object.* We are no longer under a School-master.

Yea, but (will some object) the Apostle tels us, *Gal.* 3. 24, 25. that the law was our schoolmaster to bring us unto Christ, but after faith is come we are no longer under a school-master. To which we answer, that the Apostle intending in that place to prove against those who pressed the observation of the law to establish their own righteousnesse, for the obtaining of eternall life, *Rom.* 10. 3. and laying before himself this scope, to make it evident that there can be no justification by the works of the law, but only by the righteousnesse of faith, (because for want of ability to fulfill the law perfectly in every point (which is impossible to us through the weakness of the flesh, *Rom.* 8. 3.) we are so far from being justified

Answer.

by

by it that it leaves us under a curſe) he takes in hand and hath juſt occaſion to make it appear that one ſpeciall uſe of the law is to drive us unto Chriſt, in which reſpect he is ſaid to be the end of the law to thoſe that believe, *Rom.* 10.3. Which is true indeed even of the Morall Law: eſpecially if we take in with it the promiſes and threats annexed thereunto, whereof, neither the one can be obtained, nor the other eſcaped, but by Chriſt alone. But in this place the Apoſtle eſpecially points at the ceremoniall lavv, vvhich under types and ſhadows repreſented Chriſt unto that Church of the Jewes, vvhich now by the coming of the body of vvhom they were ſhadows are vvholly taken away.

The morall law drives to Chriſt for juſtification.

But the Apoſtle ſpeaks there of the ceremoniall law eſpecially.

Now whereas the ſame Apoſtle tels us, 1 *Tim.* 1. 9. that the Law is not made for a righteous man; he meanes not that the Law was not made for ſuch a man for his direction, to be the rule of his life, but ſeeing a juſt man voluntarily ſubmits to the Law, & both deſires & endavours to walk according to it, that man needs not the Law as a bridle, to hold him in by way of reſtraint, becauſe he is kept within his bounds by his own ſpirit, which inclines in it ſelfe unto Gods Teſtimonies, *Pſal.* 119. 112. chooſeth the way of his Truth, *v.* 99. vowes to keepe Gods judgements, *ver.* 106. makes them his delight, *ver.* 143. and finds delight in them, *ver.* 103. and therefore having within himſelfe a principle that enforceth more ſtrongly to the

9.

3. *Object.* The law is not made for a righteous man.

Anſwer. True, as a bridle, becauſe he hath a ſtronger means to hold him in, a ſanctified ſpirit within him.

the duties of obedience, then the terrors of any law can doe, the law in that respect is not given to a righteous man who is a law unto himselfe, (and yet so that he guides himselfe by the rule of that Law alone, *Psal.*119. 24,105.) But, as he adds in the words that follow, it is made for the lawlesse, and disobedient, and the like, who need this Law, both as a bridle to keepe them within their bounds, by the terrors thereof, and besides as a Judge to condemne them for their disobedience, when they become transgressors and walke contrary thereunto.

10. Christ indeed freed us from the ceremonial Law,

It is true indeed, that from the Ceremoniall law, we are wholly freed by the comming of Christ into the world, who is the body of those shadowes; and it is as true that the Judiciall law is likewise made void to us, as being given to the *Iewes*, as such a State, not as a Church, and therefore cannot be continued, not only because the State of the *Iewes*, to which it was given is, and was, shortly after Christs Ascension dissolved, but besides because the Church, being spred over so many different Nations, and States, it was impossible for them all to be grounded by the same rules of civill Policy. But for the Morall Law, seeing it sets down rules of governing a man, as a man, it is communicable to all men of what Nation soever, and is therefore universally and perpetually to be observed. Notwithstanding even concerning that Law we gaine

And Judiciall;

Not from the Morall.

ease

eaſe and reliefe by Chriſt, three waies, by which that yoke, (if we think fit ſo to tearme it) is made eaſie unto us, although to ſpeake truly the Commandements in themſelves are not grievous, as the Apoſtle teſtifies, 1 *Iohn* 5.2.

11. Chriſt alſo hath freed us from the curſe of that Law.

Firſt, therefore, we are by Chriſt freed from the rigour and curſe of the Law, which required of us full and exact obedience thereunto in all things, and that under the penalty of an everlaſting curſe, to reſt for ever upon our bodies and ſoules, if we failed in the leaſt duty required therein, as it is denounced, *Deut.* 27.26. Now Chriſt being made a curſe for us hath taken off from us, and redeemed us from this curſe of the Law, *Gal.* 3.13. and ſeeing this exact obedience which the ſtrictneſſe of the Law required, is now made impoſſible unto us by reaſon of the weakneſſe of our nature, corrupted by *Adams* fall; God through Chriſt hath been pleaſed to moderate unto us the rigour of the Law, in reſpect of the obedience required therein, and is pleaſed to accept our ſincere, conſtant, and faithfull endeavours to performe to the uttermoſt of our power what we are able to doe, although we come ſhort of what the Law requires, and are accepted where there is a willing mind according to that which we have, and not according to that which we have not, 2 *Cor.* 8.12.

12. 2. And from exacting our obedience to Juſtification.

The *Second* benefit which we have by Chriſt in relation to the Law, is, that whereas the Law requires of us perfect obedience to every com-

commandement thereof to be performed by us in our owne persons, for the attaining of eternall life, as our Saviour implies in his answer to the young man, *Mat.*19.19. Now Christ having in his own Person perfectly fulfilled the whole Law, *Mat.*3.15. his Righteousnesse apprehended by Faith is imputed to us, and accounted ours, as if we our selves had performed it, & is accepted by God for the justifying of us before him, *Phil.*3.9. *Rom.*5.18,19. so that we have thereby a just title to eternall life, which otherwise we could have laid no claime unto by any righteousnesse of our own, which is so farre from justifying of us before God, that the best of it before him is no better then filthy rags, *Isa.*64.6. rendring us abominable in his eyes, which are purer then to behold evill: So that in his sight no man living in himselfe can be justified, *Psal.*143.2.

13. 3. And from that ill effect of the Law to quicken our lusts.

Lastly, by Christ we are freed from an ill effect, which the Law wrought in us, yet only occasionally, not properly by it selfe, (for the Commandement is holy, just, and good, *Rom.*7.12.) But sinne taking occasion by the Commandement slew us, so that the Commandement which was ordained to life, we find unto us to be unto death, *Rom.*7.10,11. because the Law laying a restraint upon our corrupt lusts, but bringing with it no power of the Spirit, to enable us to subdue and conquer them by making a barre against them, caused them to swell the higher and to rage the more

more violently, (as waters doe when they are penned by a damme that is made againſt them) which the Apoſtle calls the reviving of ſinne, when the Commandement came, *Rom.*7.9. But Chriſt bringing with him the Spirit of grace and Sanctification, by which thoſe corrupt luſts are in ſome meaſure mortified, and ſubdued, the Spirit of Chriſt taking away that enmity and contrariety of the fleſh againſt the Law, and working our hearts to a complyanie therewith, cauſeth it to work in us a quite contrary effect to that which it hath in naturall men, an exceeding love unto Gods Teſtimonies, *Pſal.*119.167. an holy delight in them, *ver.*77. *Rom.*7.22. for the ſweetneſſe which we find in them, *Pſal.*119.103. ſo that our hearts incline to performe them alwaies even to the end, v.112. This gracious effect of the Spirit working with the Law in the hearts of the godly, is part of that new Covenant, which God promiſeth to make with his people, unlike the Covenant which he made with their fathers, which they brake, to write his Law in their inward parts, *Ier.*31.32,33. and 32,40.

By giving his Spirit to work us to a compliance with Law.

When Jesus saw the Cross.

A DIGRESSION CONCERNING THE MORALITY OF THE *Fourth Commandement.*

BY

John White Master of Arts and Preacher of Gods word in *Dorchester* in the County of *Dorset.*

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A

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OF THE

Fourth Commandment.

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of Berkshire Brittania

A Digression concerning the Morality of the *Fourth Commandement.*

SECT. I.

That the Law of the Sabbath in the fourth Commandement, is Morall, and therefore perpetuall.

FOr the evidencing of this truth, our *first* Argument shall be drawn from the Institution of this day of holy Rest, immediately upon mans creation, recorded *Gen.* 2. 3. which upon the examining thereof, will appeare so strong and cleare in it selfe, that it might be sufficient to convince any man, that is not forestalled before-hand by too much prejudice. And it may be thus framed. What Law soever was given to our first Parents in the beginning without relation to their present state bindes all mankind to the worlds end. But such was this Law of the Sabbath.

1. The first Argument, it was given to the whole nature of man in *Adam.*

It is true that there happened upon the fall of our first Parents, a change in the Law, which was given them by God in the beginning. The *First* change happened to the whole Law, in respect of the conditions, and in part of the use of it. For whereas of man in the state of innocency and perfection, full and perfect obedience to the whole Law was required,

2. Two changes of the Law given to *Adam*, occasioned by his fall.

quired, to be performed by him in his own person, whereunto he was sufficiently enabled by the perfection of his nature, in which he was created, but by the fall of *Adam* that ability was so farre weakned, that such obedience was made impossible to him, or any of his posterity after him: now in stead of our personall obedience, the Righteousnesse of Christ, who in our nature fulfilled the whole Law, is imputed to us for our justification, and our obedience is required, only as a fruit of that faith, by which we are justified. This makes so great a change in the Covenants made betweene God and man, before, and since the Fall, that they are usually esteemed to be two diverse Covenants, the former before the Fall we call the Covenant of workes, and this latter, since the Fall, we tearme the Covenant of Grace.

1. In respect of the whole Law, perfect obedience thereunto being then possible,

But by his fall made now impossible, the righteousnesse of Christ is accepted for us.

3. The *Second* change which happened in the Law, by occasion of *Adams* fall, was in respect of some duties commanded in the Law, the Sacramentall tree of life, and the whole use thereof, were of necessity taken away, because the promise whereof that tree was the Seale was voide, by *Adams* breach of the Covenant, to which it was annexed. And the charge of keeping, and dressing Paradise, was by like necessity utterly voide, when man for his rebellion was cast out of that Garden. Other commandements, as those concerning mans labour, and womens subjection to their husbands

2. In respect of some Laws given *Adam* in respect of his condition rather then of his nature.

bands, were made ſtraighter then they were before, but the ſubſtance of theſe Laws remained ſtill. And theſe changes happened only in ſuch particulars, as reſpected rather the ſtate of mans innocency in which he then ſtood, then the nature of man in generall; and are therefore excepted in the Major propoſition, wherein is aſſerted no more but that theſe laws are perpetuall, which were given to *Adam* as a man, not as to perfect man.

4. God made his Covenant with *Adam* in reſpect to his nature, not to his perſon.

This propoſition thus underſtood is founded upon this ground of truth, that God eſtabliſhed his Covenant with *Adam* principally in reſpect of his nature, and not ſo much in reſpect of his perſon; ſo that by conſequent it muſt follow, that all who are partakers of that nature are bound by that Covenant. Of this faith we have an evident demonſtration, in the puniſhment which light upon the whole nature of man for *Adams* tranſgreſſion, which of neceſſity ſuppoſeth the ſinne of mans whole nature, in *Adams* perſon, in whom it was then included: ſeeing otherwiſe we know the ſonne ſhall not beare the iniquity of the father, *Ezek.* 18.20. So that the argument holds ſtrongly and convincingly in this manner. If *Adams* breach of Covenant made between God and him, brought guilt upon all his poſterity, that is, upon the whole nature of man, then it muſt needs follow that the Covenant obliged the whole nature of man, it is utterly impoſſible that one ſhould become a guilty perſon by

As appeares becaule the nature of man becomes guilty of the breach of that Covenant.

breach of a Covenant to which he was never bound. But the punishment inflicted upon the whole nature of man, makes it evident that the whole nature of man was made guilty by *Adams* transgression; wherefore the whole nature of man was bound in the Covenant which God made with *Adam*, and consequently is obliged by the Law which was given in that Covenant.

5. Secondly, Christ urgeth the Law of mariage given in Paradise as then in force:

Unto this argument, may be added another proofe taken from our Saviour Christs reasoning with the Scribes and Pharisees, *Mat.*19.4.8. about their question concerning divorce, which they pretended to be permitted by *Moses* his Law, *Deut.*24.1,2. For in disputing with them our Saviour grounds his argument against the divorce pretended to be permitted by the Law of *Moses*, because it crossed that Law given unto *Adam*. So that all the strength of our Saviours argument against their divorce must rest upon this Maxime. That which the Law given to *Adam* in the beginning did not allow that ought not to be allowed: which is all one as if he had said, that the Law given to *Adam* from the beginning is unalterable, and therefore remaines still in full force, so that all men to the worlds end are bound to yeeld obedience thereunto.

Implying that the Law given in the beginning is unalterable.

6. *Objection.*

Some perhaps may object, that this answer of our Saviour Christ unto the Pharisees is applied by him to that particular case alone which was then proposed, but extends no

farther

farther, and therefore determines no more but that the law of marriage, which was given to *Adam* in the beginning, ſtands ſtill in force, but reſolves nothing concerning the Obligation of the reſt of the Laws which were given to *Adam* at the ſame time, whether they be of force ſtill or no. To which exception two things may be anſwered: *Firſt*, we ſay that ſeeing our Saviour reſolves that the divorce ſuppoſed to be permitted by the law of *Moſes* is therefore not to be allowed, becauſe it was contrary to the law of marriage given by God to *Adam* in the beginning, then by all the rules of Logick and reaſon, it muſt neceſſarily follow, that whatſoever is contrary to any Law eſtabliſhed in the beginning muſt needs be unlawfull, becauſe the reaſon of diſallowing that kind of divorce, is not drawn frō any thing that is peculiar to the Law of marriage, but from that which is cōmon to all the reſt of the Laws which were given at the ſame time, as well as to that particular, namely, that the Law given by God from the beginning did not permit it. *Anſwer.*

Secondly, if our Saviours anſwer to the Phariſees, wherein he condemnes the divorce pretended to be permitted by the law of *Moſes*, be reſtrained to Marriage only, and extend not to the reſt of the Lawes given at the ſame time, it leaves unto the Phariſees a faire ground of exception againſt ſuch a reſolution of the queſtion propoſed. For they might eaſily have replied that this law was not in force any more 7.

then the reſt of the Laws given at the ſame time to our firſt Parents: now it is abſurd to imagine that our Saviour who knew their cavilling humours by experience, would leave them that ſtarting hole. Wherefore when he condemnes the divorce pretended to be permitted by *Moſes*, for that only reaſon becauſe it was contrary to the Law given to *Adam* in the beginning, he muſt neceſſarily inferre that the Laws which were then given are ſtill in force, both unto us, and unto the end of the world.

8. The major propoſition of that ſyllogiſme that concludes the morality and perpetuity of the Sabbath (namely, that all laws given to *Adam*, which had reſpect to his nature, and not to his preſent condition, are morall and perpetuall) being thus fully cleared and confirmed, there remains only the minor or ſecond propoſition to be made good, which conſiſts of two branches: The *firſt* that this law of the Sabbath was given to *Adam* in Paradiſe. The *ſecond* that it was given to him in reſpect of his nature, and not of his perſon; that is, to him as a man, not as an innocent or perfect man. Of theſe two branches, the oppoſers of the morality of the Sabbath, meddle not with the latter, but oppoſe only the former: affirming that the inſtitution of the Sabbath by God was not from the beginning. The reaſons of which oppoſition we ſhall examine after we have given our reaſons for the proving of the contrary; namely, that the Sabbath was inſtituted by

Now the law of the Sabbath was given from the beginning.

by God from the beginning.

The dispute concerning the day in which *Adam* fell, whether it was on the sixth day on which he was created, or on the next day; (which seems more probable if all things be duly weighed) as also of the time when the Sabbath day was first instituted, whether it was before *Adams* fall, while he was yet in Paradise; or after his fall, when he was driven out of Paradise; is not of any great moment to the point which we have in hand; (although seeing in the series of the history written by *Moses*, we find the giving of this, and diverse other laws, recorded before *Adams* fall, we have reason to think all things to have been done in the same order in which they are related; unless we had better arguments then meer surmises to induce us to judge otherwise) it is enough to our present purpose to have that acknowledged, which no man denies, that the law was given, while the whole nature of mankind was in our first Parents, upon that ground therefore supposed and granted by all, we thus argue.

That which *Moses* relates God to have done, that he did in the manner and order that he relates: but *Moses* relates that God instituted the Sabbath from the beginning, as well as marriage, and some other Laws: therefore it was so and then done. The words of *Moses* his relation of the Institution of that day of rest, *Gen.* 2. 3. are these. And God blessed the seventh day and sanctified it. Now that these words

Proved by the series of the history, *Gen.* 2.

words Blessed, and Sanctified, in the most proper and ordinary construction signifie instituted and annexed a blessing to the observation of it, I conceive no man will denie. Wherefore seeing this is the most usuall and proper signification of these words, and seeing no incongruity with other clauses and expressions in the letter of that text, no contradiction to any other place of Scripture, nor repugnancy to any principle of faith, enforce us to seeke out any other more unusuall signification of them, we have sufficient warrant to construe, and interpret them according to their usuall, literall, and proper sense in this place.

And by the reasons blessed and sanctified,

Now that Blessing and Sanctifying the Sabbath was from the beginning (besides the series of the history, which is a stronger & more convincing argument to prove that it was so, then any that is, or can be alleadged, to prove the contrary) may be evinced and farther made good by these reasons. *First*, we find the Lord himself in the fourth Commandment affirming that he had blessed and sanctified the Sabbath day (for so all the Interpreters render these words according to the most proper signification of them in the originall tongue) as remembring and referring unto an act done before the giving of the Law. Now we find in no place of Scripture, any mention of the Lords blessing, & sanctifying the Sabbath day, before the publishing of the Decalogue upon

Repeated in the fourth Commandement, and pointing at an act past.

Mount

Mount *Sinai*, but in this only, *Gen.* 2. Neither doe those that deny the Morality of the Sabbath, mention or suppose any time, precedent to the delivery of the Law by *Moses*, wherein God blessed and sanctified the Sabbath day, neither if any such thing had been done by God, would the Scripture have omitted the recording of it, being a matter of so great importance, neither lastly, was there any time so fit for the giving of this Law, as when the ground of the Institution of this holy Rest, which was Gods manifesting of the perfecting of the worlds creation by his resting on that day, was new and fresh in memory.

3. Neither was any time so fit for giving this Law of the Sabbath as in the beginning.

This reason taken from the fitnesse of the time for the enacting and publishing of this Law, carries with it the greater weight, because we know how carefull God is to make every thing beautifull in its time, *Eccl.* 3. 11. and consequently, we have no reason to imagine, that God would omit the fittest time for the giving of this Law, and defer it to a time lesse seasonable: especially seing we see that in the Institution of the Feasts of lesse importance, as *Easter*, and *Pentecost*, of lesse frequent observation, and to last but for a time, he tooke care to ordaine them, when the mercies were yet fresh and new, for the preserving of the memory whereof they were appointed. The same course the Church tooke afterwards, in the ordaining of the Feast of *Purim*, wherein both the occasion and Institution

As appeares in instituting other Feasts.

tion of the Feast went both together. Nay even the Heathen themselves by the very light of nature were directed to follow the same rule, as all men know.

13. But the strongest and clearest argument to prove the Institution of the Sabbath by God from the beginning, is the testimony of the Apostle, *Heb.*4.3.4. in these words. Although the works were finished from the foundation of the world, for he spake in a certaine place (namely, *Gen.*2.2.) of the seventh day on this wise. And God rested the seventh day from all his workes. To shew the force of the argument, which is to be drawne out of this place, we must in this whole disputation of the Apostle's, begun *chap.*3.12. and ending, *chap.* 4.11. consider what he chiefly aimes at, and intends to prove, which is to dissuade men from unbeleefe; to which purpose he sets before them the dangerous consequents thereof, namely, that it excludes men out of heaven. To prove this he alleadgeth the testimony of the Prophet *David*, *Psal.*95.11. who threatens the people of his time to be shut out of Gods rest, as their Fathers by hardening their hearts through unbeleefe were shut out of *Canaan*, (a Type of heaven) if they proved unbeleevers, and hardened their hearts thereby, as their fathers had done. If it should be replied unto the Apostle, that *David* in that place alleadged out of the *Psal.* meant not heaven by the rest which he there mentions, the Apostle demonstrates plainly

The Apostle affirmes it. *Heb.*4.3.4.

plainly that *David* in theſe words, which he relates, could not poſſibly by the name of Reſt, meane any thing elſe but the reſt of heaven.

14. The Apoſtle's argument by which he demonſtratively proves, that the Prophet in the words which he cites out of him, could meane no other reſt, but the reſt of heaven, is this in briefe. The reſt, which *David* mentions, in that place, muſt needs be ſuch a reſt, as the men to whom he ſpeakes had not entred into; (for then it had beene a vaine thing, to threaten to ſhut them out of that, which they had already in poſſeſſion) but had a poſſibility to enter in it (or elſe it were a like folly to threaten that as a judgement upon them, to deprive them of that, which they ſhould never have any poſſibility to obtain.) But (ſaith the Apoſtle) there was no ſuch reſt to be entred into by them in *Davids* time, but only the reſt of heaven, therefore *David* in that place, cited by the Apoſtle, could meane no other reſt, but the reſt of heaven. To make good this argument he gives a ſufficient enumeration of all the kindes of reſts, which were poſſible to be meant by *David*, in the place alleadged, (which muſt all of them have this condition, that they might be entred into by men) which were three, the reſt of the Sabbath, the reſt of *Canaan*, and the reſt of heaven: for all which men had a poſſibility to enter. Now the reſt out of which they are threatned to be excluded, muſt be a reſt which they had not already entred into; But (ſaith our Apoſtle)

side) into two of these Rests men had entred before *Davids* time, into the rest of the Sabbath, from the foundation of the world, in which God rested, after he had perfected his works; and into the rest of *Canaan*, in the daies of *Iosuah*; therefore *David* could not threaten them to be excluded out of either of those rests; there could therefore be no other but the rest of heaven, out of which they might be excluded, because there was no other, but the rest of heaven, to be entred into in *Davids* time, from which yet they might, and were in danger to be shut out by unbeleefe.

That the Rest of the Sabbath was entred into from the foundation of the world, the Apostle expresly affirmes in these words, And God rested the seventh day from all his works. But (say our opposites) the Apostle here affirmes no more, but that God entred into that Rest of the seventh, or Sabbath day, but he speakes not one word of mans entring into rest on that day. Now unto this we answer, that these particulars which follow cannot be denied. *First*, that the conclusion, which the Apostle intends to prove, is, that unbeleefe, shuts a man out of heaven. *Secondly*, it is as manifest, that to prove this he produceth the Prophet *Davids* testimony, threatning men to be shut out of Gods Rest, if they hardned their hearts by unbeleefe, as their Fathers had done. *Thirdly*, it is evident that the Apostle assumes, that *David* by this rest could meane nothing else but heaven. *Fourthly*,

it is as cleare, that he proves that the *Psalmist* by the Rest which he mentions in that place, could meane no other Rest but heaven, because there was no other rest left, out of which men might be excluded, but heaven, in *Davids* dayes. In the *Fift* place, to make that good the Apostle proceeds by way of enumeration or induction, and reckons up three severall sorts of Rests, which might be called Gods Rests, namely, the Rest of the Sabbath, the rest of *Canaan*, and the Rest of heaven. *Sixtly*, the Apostle farther assumes, that the rest which *David* mentions, could not be the rest of the Sabbath, nor the rest of *Canaan*. *Seventhly*, it cannot be denied, but that he affirmes that the people had many yeares, ages before *Davids* time, entred into *Canaan*, under the conduct of *Iosua*. Every one of these particulars is so cleare in it selfe, that no man with any colour of reason can deny any of them. The question is only, by what argument the Apostle proves, that by the Rest mentioned by *David*, he could not meane the rest of the Sabbath, for that only branch was left to be made good, to make up the full demonstration of the conclusion, that the Apostle tooke on him to prove, that that rest, out of which *David* threatens them to be excluded by unbeleefe, the *Psalmist* could not mean *Canaan*, all men will acknowledge that the Apostle reasons thus. The Prophet *David* could not threaten them to be shut out by unbeleefe, from that rest which they had in

in their own poſſeſſion; but of the reſt of *Canaan* they had been poſſeſſed long before even from the dayes of *Joſhua*. Now it remaining upon the Apoſtle's hand to prove, that *David* by Gods reſt could not meane the Sabbath, he muſt of neceſſity take up the ſame argument, by which he had before proved, that it could not mean *Canaan* by Gods reſt, that is, becauſe they had entred into that reſt many yeares before. In like manner, if he will make good his argument, he muſt prove that *David* could not mean the reſt of the Sabbath, becauſe they had entred into that reſt long before. The oppoſites tell us, that the Apoſtles words can import no more, but that God entred into the reſt of the Sabbath, from the foundation of the world; but there is no mention made of mans entring into that reſt at that time. But how vain this exception is, we are now to ſhew.

17. If we underſtand theſe words *Heb.* 4. 4. only of Gods entring into his reſt on the ſeventh day, (as the letter of the Text at the firſt view ſeemes to carry it) the Apoſtles argument, if it be brought into form, muſt be thus framed. That reſt which was entred into already, could not be the reſt which *David* meant, becauſe he ſpeaks of a reſt yet to come: But the reſt of the Sabbath was entred into long before *Davids* time, even by God himſelfe, from the foundation of the world; Therefore the reſt of the Sabbath could not be the reſt that *David* meant in that place. I grant indeed that

that the conclusion necessarily follows out of these premises. But I affirm withall, that the major proposition is utterly false, and no way sutes with the scope of the Apostle in this disputation. For it is true, that notwithstanding Gods entring into the rest of the Sabbath, *David* could not mean that rest in this place, because it is possible, that men might not enter into that rest, although God did, & it is only mens entring into that rest, that makes it impossible to be meant by *David* here, who speaks of excluding men from entring into that rest which he there means, from which they could not be shut out, if they had entred already, and therefore, if they had entred into the rest of the Sabbath before, *David* could not mean that rest in that place. So then the opposition lies not between mens excluding, and Gods entring, both which might perhaps stand together; but between mans excluding and mans entring, upon which the whole weight of the disputation lies, and that so evidently that it may be justly wondred, that any man that desires to submit to the truth, should not acknowledge it. If therefore we frame the major proposition so, that it may sute with the Apostles scope, which best interprets the meaning, it must be composed in this form, or at least to this purpose. That rest into which the Jews had entred already, could not be the rest out of which *David* threatens that they should be excluded by unbeliefe. Whereunto if we

adde this minor, or second propoſition; But into the reſt of the Sabbath God had entred from the foundation of the world; there could follow no concluſion at all. But if we adde our minor propoſition, and ſo form our ſyllogiſme thus: That reſt, into which the Jews had entred from the beginning, cannot be the reſt, out of which thoſe that harden their hearts by unbeliefe, are threatned to be excluded: But into the reſt of the Sabbath men had entred from the beginning: Therefore, the reſt of the Sabbath could not be that reſt out of which they are threatned to be excluded, that harden their hearts through unbeliefe: This concluſion naturally and neceſſarily follows out of the premiſes, and fully ſutes with the whole courſe of the Apoſtles diſputation, and with the ſcope at which he aimes.

18. If there were no other Argument, but this which we have already produced, to prove that the Apoſtle, although he names onely Gods reſting on the Sabbath day, yet muſt neceſſarily imply mans reſting on that day as wel as Gods, and that mans entring into the reſt of the Sabbath, ſutes moſt fully with the Apoſtles ſcope, but Gods entring into that reſt makes nothing to his purpoſe, in this diſputation, unleſſe it be to ſhew the ground of mans reſt at the ſame time; it might ſufficiently ſatisfie any man that is willing to be guided by reaſon. Notwithſtanding as we have taken notice of the main drift, at which the Apoſtle

aims

aims in this diſputation, ſo it will not be amiſſe to conſider the grounds, which the Apoſtle laies, for the raiſing of his argument: To prove then, that *David* threatens unbelievers to be ſhut out of heaven, which he here calls by the name of Gods reſt, he laies this for his ground, that this name of Gods reſt can be applied onely to three things, the Sabbath, *Canaan*, and Heaven. Now theſe three being all members under one generall head, and diſtinguiſhed one from another, muſt needs have ſomething common to them all, and ſomething proper and peculiar, wherein they differ. That which is common to them all, is *firſt*, that they are Gods reſts, that is, reſts which God ordains for, and beſtowes upon men. *Secondly*, that they are therefore reſts into which men may enter. The difference between theſe reſts is, that two of them were poſſeſſed by men already, and one of them was yet to come. Now the Prophet *Davids* words expreſſly mention a reſt to come, and to conceive and affirm, that the Apoſtle building his argument upon this diſtinction, as it plainly appears he doth, ſhould impertinently intend to bring in Gods reſting in his own perſon, is to confound this diſtinction of reſts, which the Apoſtle lays for the ground of his Argument, and by conſequence his whole diſputation that is built thereupon.

To conclude, the Apoſtle not only laies downe a diſtinction of the ſeverall kinds of Gods reſts, in that diſpute, *Heb.* 4. but farther 19.

in applying it to his purpose insists most strongly upon the opposition between the words in *Gen.* 2. and the words of *David*, *Psal.* 45. by which he makes it manifest, that *David* could not mean that rest of the Sabbath, that *Moses* speaks of, *Gen.* 2. For *Heb.* 4. 3. thus he reasons: *David* speaks of a rest to come, but *Moses* speaks of a rest past, therefore *David* cannot mean the rest of the Sabbath of which *Moses* speaks, which was entred into so long before. And again, *v.* 5. he takes up the same opposition, in these words. And in this place (of *David*) again, If they shall enter: both in the 3. and 5. *vers.* the Apostle insists upon *Davids* expressions [If they shall enter] which he shews cannot refer to the rest of the Sabbath which was entred into (as *Moses* relates) long before. Now wherein stands this opposition between the relation of *Moses* that [God rested] the seventh day, & *Davids* intermination [they shall not enter?] there is no opposition between these two expressions, God hath entred, and, They shall not enter, but between these two, They have entred, and, They shall not enter, there is a manifest opposition; whereas therefore the Apostle presseth strongly this opposition, *ver.* 3. & *ver.* 5, it must be granted, that though he expresseth only Gods resting on the seventh day, yet he specially intends mans resting, which was grounded thereupon.

Some amongst the opposites grant that the Apostle may in the 3. & 4. *verses* of *Heb.* 4. though

though he mention Gods reſting too, as being inſtituted and grounded upon Gods reſting upon the ſame day. But this (they ſay) was intended only indirectly and by conſequence. Neither (ſay they) doth the Apoſtle limit Gods reſting, and mans reſting unto the ſame time, but mentions only Gods reſt, which was indeed from the foundation of the world, but not mans reſt, which began only from the delivering of the Law by *Moſes*. To this we anſwer, that it muſt needs be that mans reſting is principally and directly intended in that place by the Apoſtle, although it be not expreſly mentioned, & that Gods reſting is only named as the ground of the inſtitution of mans reſt: ſo that when he affirmeth that God reſted from the foundation of the world, he implies, that man reſted with him at the ſame time; ſeeing (as we have ſhewed) the whole weight of his Argument lies upon mans, and not upon Gods reſting. And when he affirms that man had already entred into that reſt, it was fit for him to aſſigne the time when he entred into that reſt, as he doth afterwards ſet down the time when he entred into the reſt of *Canaan*: becauſe the expreſſing of the time of entring into that reſt, is that which gives moſt ſtrength to his Argument. Beſides, if mans reſting upon the giving of the Law by *Moſes*, were meant by the Apoſtle, it was eaſie for the Apoſtle to have named that time, as it was to name the other.

But what may be the reaſon (may ſome ſay) why the Apoſtle in this place, principally intending and meaning mans reſting on the Sabbath, mentions notwithſtanding only Gods reſting on the Sabbath day, but ſpeaks not a word of mans reſting on that day; and proves that out of *Gen.* 2. 2. when he might as eaſily have proved the other out of the *verſe* following? To this we anſwer, that the whole courſe of the Apoſtles diſpute, ſhews evidently what he means. *Secondly*, we ſay that Gods reſt ſufficiently implies mans reſting at the ſame time, as being the very ground and foundation upon which the reſt of man on the Sabbath day was grounded. *Thirdly*, why the Holy Ghoſt was pleaſed rather to imply mans reſting on the Sabbath day, under the phraſe of Gods reſting, then to expreſſe in plainer tearms, we can no more give a reaſon, then we can tell why the ſame ſpirit of God ſets downe divers diſputations in ſuch broken expreſſions, that need the ſupply of many clauſes to make up the ſenſe cleer and full, or why in other places of Scripture he ſhadows out many things, under obſcure phraſes, which might as eaſily have been expreſſed in clearer and plainer forms.

SECT.

Sect. II.

Answer to the Arguments against the Institution of the Sabbath in Paradise.

TO avoid the Institution of the Sabbath, recorded *Gen.* 2. 3. in expresse and plaine tearms, (and so distinctly related in that place, that any man may justly wonder, that any one endewed with reason should oppose so cleer an evidence) the opposites have invented strange interpretations of these words [*Blessed and sanctified*] which carry the Institution. Some interpret them as relating an act of God, what he did, not as his command what he appointed men to do, as if the words signified no more but this, That God honoured and advanced the day by his resting thereon. This absurd interpretation the very letter of the text sufficiently and plainly confutes, which relates Gods resting, and his sanctifying that rest, as two distinct Acts, the one grounded on the other, *vers.* 3. That he sanctified the day, because he had rested therein. Besides, men, because they are most employed in secular affairs, are said to sanctifie a day by leaving of their labours in secular things that they may spend their time in holy duties. But how God can be said to sanctifie one time above another, seeing he is holy in all his works, (*Ps.* 145. 17.) who can imagine?

1. Exceptions against this argument from *Gen.* 2.

1. There is related onely, what God did, not what he ordained.

Answer. Gods resting and sanctifying are related as two distinct acts,

And how can God sanctifie a day by his act of resting?

Others interpret the words, Sanctified and

2.

2. Sanctified means that he decreed to do it only, as *Jer.* 1. 5.

Blessed, to expresse, not what God did at present, but what he decreed then to act and do afterward, *viz.* when he gave his Law to his people by the hand of *Moses*, upon mount *Sinai*. And to give the better countenance to this interpretation they parallel it with another place, *Jer.* 1. 5. where God tels *Jeremiah*, that he sanctified him before he came out of the womb. In which place, Sanctified, can signifie no more, then he decreed to sanctifie. Now to forbear all other exceptions against that parallel place in *Jeremiah*; admit the word Sanctifie, signifie decree to sanctifie, where doth the word Blessed signifie decree to blesse? But admit such an instance might be found for that also: This were a mad form of reasoning. The words, Sanctified and Blessed, in one place signifie, Decreed to sanctifie and blesse, where the circumstances of the Text admit other interpretations; therefore the same words, where they may have a better construction, according to their usuall and proper signification, must be interpreted in a senselesse proper and usuall, though no necessity urge us thereunto. If such a liberty as this were admitted, we should never be able to draw any certain conclusion out of any place of Scripture whatsoever.

Answer. Where doth Blessed, signifie Decreed to blesse?

Again it is taken so in one, proves not that it must be so in this.

3. It is related in *Genesis* by anticipation.

A third sort there are, who acknowledge that these words, *Gen.* 2. 3. import an institution, but that is (say they) related in that place by way of anticipation, referring and pointing

pointing out unto us, a time when this was done more then 2400 years after, when the Law was given by *Moſes* upon mount *Sinai*. Now this interpretation muſt ſuppoſe the whole third Verſe, *Gen.* 2, to be inſerted there by a Parentheſis, and then ſome clauſe muſt be added by way of ſupply, to make up ſome ſuch ſenſe as this: This reſting of God upon the ſeventh day, was the reaſon and ground of Gods ſanctifying and bleſſing the ſeventh day, in the Law which God gave unto his people, by the hand of *Moſes* upon mount *Sinai*. But muſt what incongruity with the ſcope of this place, or with any circumſtances of the Text, in which this is related, or with any other place of Scripture, or with any principle of faith, enforceth us to allow ſuch an anticipation in this place, as we are forced to admit in ſome other places; becauſe we cannot otherwiſe find how they may agree, either the words with themſelves, or with ſome other place of Scripture, without which neceſſity to admit anticipations were to confound all order of Scripture.

But what enforceth to admit an anticipation?

For the countenancing of this anticipation, they ſay, that *Moſes* (*Gen.* 2.) having mentioned Gods reſt (*verſ.* 2.) upon the ſeventh day, had thereupon a fit occaſion to point at the Law, which being given afterwards, was grounded upon that reſt of God, which is here related. To which we anſwer; *Firſt*, this conceit ſuppoſeth that which no man in the world ſhall

4.

It cannot be proved that the Law was given before *Geneſis* was written.

shall be ever able to prove, that the book of *Genesis* was written by *Moses* after the giving of the Law (otherwise how could *Moses* in this place give a reason of that Law which was not then in being?) but it seems more probable (if conjectures may have any place in reasoning) that the book of *Genesis*, as it is placed first in order, so was first written. For it is manifest by Saint *Stephens* words, *Act.* 7. 25. that God had revealed himself to *Moses* before he went out of the land of *Ægypt* into *Midian*, and had designed him to be the deliverer of his people. Again, that *Moses*, during his abode in *Midian*, had leisure enough to pen that history, it is evident in it self. Lastly, that the penning and reading of that history might be of singular use to stir up the children of *Israel* to go up out of *Ægypt* to take possession of the land of *Canaan* in which their Fathers had been so long a time sojourners, and so blessed and advanced by God, that they were esteemed as Princes amongst those with whom they lived, especially God having so freely and fully given that land to them and their posterity, as so evident that no man can with any colour deny it. So that it must needs follow that in setting their anticipation upon such a supposition they build at the best upon a very uncertain ground.

The contrary seems more probable.

5. 2. The pointing at the Law in *Genesis* had been superfluous.

Besides, it had been meerly superfluous to have pointed at the ground of instituting the Sabbath in this place in *Genesis*, seeing as clearly

cleerly expressed in the body of the Law given by *Moses*. Now whosoever considereth, what brevity *Moses* useth in penning the history of the world, allowing but 6 Chapters to the setting out of an history of 1650 yeares, must needs judge it to be very improbable that he would lengthen it with needlesse and useleſſe repetitions. Lastly, all that can be inferred on it, the fairest that are produced to countenance this fained anticipation, proves no more but this, (if all were granted that they alleage) that there may be an anticipation; but how will they prove that it must be? and that is it which it concerns them to make good, especially seeing there are so many strong, if not convincing arguments which prove the contrary, as we have shewed already.

Hitherto there appears (for ought that we see) no great occasion, or use at all of this pretended anticipation, *Gen.* 2.3. which notwithstanding we must be enforced to acknowledge, if it can be proved, that the Sabbath was not instituted before the giving of the Law by *Moses* upon mount *Sinai*, or till the first intermission of the raining of Manna, which was not long before it. Wherefore they endevour to prove that the Law neither was, nor could possibly be given to *Adam* in Paradise. This maintainers of that opinion labour to make good by three Arguments. *First*, that it were absurd to conceive that God would give *Adam* a law, which was impossible for him to observe. *Secondly*,

6. Arguments against the giving of the Law of the Sabbath to *Adam*.

1. It was impossible for *Adam* to observe the Sabbath.

2. It was needlesse.

3. The Patriarchs till *Moses* his time never kept the Sabbath.

condly, that he should give him a law, which to him in the state of innocency, was altogether needlesse and superfluous. *Thirdly*, they insist strongly upon this, that if God had given *Adam* such a law at that time, then had the Patriarchs been bound to the observation of that law. Now (say they) if the Patriarchs had been bound to the observation of that law, they had certainly kept it: but that neither all or any of them observed any such, is manifest by the history of their lives written by *Moses*, wherein there is no mention of any such thing.

7.

Answer to the first.

1. That supposeth publick worship to be the whole duty of the Sabbath.

For the first of these three arguments, which is, that it was impossible for *Adam* in Paradise to keep a Sabbath, they reason thus: The Sabbath (say they) was appointed for the publike worship of God, as all men must needs acknowledge: But *Adam* and his wife could not make a publike assembly, nor consequently worship God publikely, nor by the same observe a Sabbath according to the Law. To this we answer in the *First* place, Though publike worship be the principall, yet it is not the sole duty of the Sabbath. Honoring God, forbearing to do ones own waies, or to find his own pleasure, or to speake ones own words are duties of such an holy day of Rest, as God delights in, *Isa.* 58. 13. as well as publike worship. And the Fourth Commandement, which sets apart an whole day unto the Lord entirely, and commands therein a totall cessation from all

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our employments in our ordinary calling, makes it evident. The ſequeſtring of our ſelves from our ordinary ſecular affaires for religious duties is the full ſcope of that fourth Commandement, which if a ſingle perſon ſhut out by ſickneſſe, or any other caſuall accident from publike Aſſemblies perform, he keeps an acceptable Sabbath unto God, though he cannot joyne with the Congregation in the duties of publike worſhip.

8.

2. Two, where no more are, may be eſteemed a publike aſſembly.

Againe, why may not two perſons where there are no more, be eſteemed to be a publike Aſſembly? It is cleare that our Saviour eſteems the meeting of two or three for prayer a gathering together, *Mat.* 18.20. And then it's plaine that *Adam* and *Eve*, meeting together in Paradiſe, and employing the whole day in prayer and other holy, and religious exerciſes, may in a true and proper ſenſe be ſaid to worſhip publikely: ſo that in this argument brought againſt poſſibiliry of keeping a Sabbath by *Adam* and *Eve* in Paradiſe, the propoſitions are both faulty. *Beſides*, this is no good argument, *Adam* and *Eve* could not at that preſent keep a Sabbath, therefore they had no Law given them by God to command it. The fifth Commandement preſcribing the duties of Parents to their Children, is queſtionleſſe a Law of nature, ſhall we ſay that this Law was not at the leaſt written in *Adams* heart from the beginning, becauſe he had then no child? It is wiſdome to make laws for warres

3. It is no good argument, *Adam* could not then keep the Sabbath, therefore he had no Law for it.

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in time of Peace, although there can be no execution of them for the present.

9. Answer to the second.

The *Next* Argument against the Institution of the Sabbath in Paradise, is, that then *Adam* needed no Sabbath, neither for his body, nor for his mind. For his body (they say) he needed no Sabbath, because that he being exercised in no painfull or toylsome labour, but exercised only in such work as might be accounted rather a recreation then a labour, needed no rest at all or refreshing of his body thereby. To this we answer, that the ease of man, and beast from labour, although it be a consequent of the rest of the Sabbath, yet was it never the scope of it, seeing the moderation of labour belongs properly to the same commandement, which enjoynes labour, that is, unto the Eight, as the Apostle also interprets it, *Eph.* 4. 28. The Fourth Commandement forbids labour indeed, but not so much for mercy, as for Piety, nor so much for easing of the toyle of the body, as for the preventing of the distraction of the mind by labour, seeing we know the body cannot labour, but the mind must needs be more or lesse employed withall, which therefore at that time cannot so freely be wholly exercised in Spirituall duties, as it ought. So that *Adam* might have use of a Sabbath in Paradise, although he needed it not for the ease of his body.

1. Ease by rest, though it be a consequent, is not the scope of the Sabbath.

10. 2. *Adam* might make use of the Sabbath in respect of his minde.

Yea, but (say they) *Adam* much lesse needed a Sabbath in respect of his mind, then he did

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in respect of his bodie, because his mind in that state of Innocency being continually filled with heavenly thoughts, he could not choose but keep a perpetuall Sabbath. To this Objection we have answered in part already, that the Sabbath requires of us not only the filling of the mind with heavenly Meditations, but besides a totall sequestration of the whole man to the exercise of all holy duties; forbidding us to finde our own pleasure, or our own waies, *Isa.* 58.13. that is, take up any employment either of body, or minde, about any of those affaires which may properly becalled our own, such as are all our secular affaires. Now although *Adam* in Paradise had not in that ease and pleasure of his in keeping the Garden, his minde so wholly taken up with that businesse, as ours are now in our more toylsome works; yet it must needs be and was his duty too to attend, and to have his minde exercised in the thoughts of those things that he tooke in hand, which on the Sabbath ought to be wholly laid aside. In one word, *Adam* was and ought on other dayes to be wholly heavenly minded in the use of earthly things, but on the Sabbath day, he was to be wholly heavenly minded in the use of heavenly things.

All then that can be made good in this parcular is only this, that *Adam* in some respects [illegible] needed a Sabbath then we doe, whence cannot possibly be inferred that he therefore needed none at all; nay, upon the same ground it

11.

it will follow, that becauſe he being riper in knowledge, ſtronger in faith, and more quickned and fervent in affection, leſſe needed the Sacraments, or other like helps as we doe, it was not fit for him to have any Sacrament at all. Rather we may conclude, that becauſe *Adam* infinitely excelled us in all theſe abilities, therefore, though he leſſe needed, yet he was more fit to keep a Sabbath then we are, having more leiſure, and being more heavenly minded then we are. All this while we ſpeake of the Sabbath as if it were given to man only for his own good, whereas the principall ſcope of it is the honouring of God, which was *Adams* duty as well as ours: So that in reſpect of the principall end of the Sabbath *Adam* needed that Law for the obſervation thereof, as well as we.

As well as of the Sacraments, &c.

In the *laſt* place it is urg'd that if the Sabbath had been inſtituted in Paradiſe, then had the Patriarchs been bound to the obſervation of it, and had certainly obſerved it. Now that the Patriarchs did not obſerve it, it is evident (ſay they) becauſe we find no mention, upon record, of the obſervation thereof by any of them either before, or after the Flood, till *Exod.* 16. immediately before the giving of the Law. We anſwer, that if they can make it appeare that none of the Patriarchs did obſerve the Sabbath, we will be willing to grant them that they had no Law that bound them to ſuch obſervation: But it will be a very

Anſwer to the third.

matter

matter to make that appeare by any convincing argument. Yes, (ſay they) if they had obſerved it there would have been left ſome record of it by *Moſes*, who wrote their lives; as (ſay they) he hath left us inſtances of their obſerving of the other Nine Commandements, but for their obſervation of the Sabbath day he makes not ſo much as the leaſt mention at all. To this we anſwer divers things. *Firſt*, we except againſt this form of arguing from Negative authority, which according to the ſentence of Logicians proves nothing at all; and hereof, though we might give other inſtances, we will content our ſelves with one only concerning the point which we have in hand. In all the Books of *Ioſhua*, *Iudges*, *Ruth*, the two books of *Samuel*, and the firſt booke of *Kings*, (containing the hiſtory of the Church, for 550. yeares, and written much more largely then the books of *Geneſis*, and the beginning of *Exodus*) we finde not upon record ſo much as the very name of the Sabbath; ſhall we therefore conclude from thence that the holy men of thoſe times, eſpecially *Ioſhua*, *Samuel*, and *David*, kept not the Sabbath, when we know they had a Law that bound them thereunto? and yet we have inſtances enough out of the ſame books of their keeping of the other nine Commandements. It will not be ſufficient to except againſt the inſtance produced by us, that we know theſe holy men kept the Sabbath, though there be no record of their keeping of it, be-

1. It followes not; we have no recording of the Patriarchs obſerving the Sabbath, therefore they obſerved it not.

For 550. years after *Moſes* we have no record of keeping the Sabbath.

cauſe we are ſure that they had a Law, that bound them to keep it, but the Patriarchs had no ſuch law; this I ſay is no juſt exceptiō againſt our inſtance, for it is to beg the point in queſtion. All that they can gaine by this Allegation is, that it is not ſo certaine that the Patriarchs kept the Sabbath, becauſe it is not ſo certaine that they had a Law that bound them to obſerve it. Now this is a wild form of arguing. It is not certaine, (though we prove it is) or at leaſt not ſo certaine that the Patriarchs had a Law that bound them to keep the Sabbath, therefore it is certaine that they kept it not. As for that colour that they make uſe of for the ſtrengthning of their exception againſt our inſtance, that *Moſes* records the Patriarchs keeping of the other nine Commandements: It were enough that we have ſaid already, that we have the like evidences in the books of *Ioſhua, Iudges, &c.* of thoſe holy mens keeping of the other nine Commandements. But to give a fuller anſwer, I conceive they will not ſay, that in the book of *Geneſis*, there be inſtances of the Patriarchs obſerving of every duty required and preſcribed in thoſe Nine Commandements, but will name us ſome duties only which they performed in obedience to every one of them. And we ſay that we finde inſtances of the Patriarchs obſerving of the Fourth Commandement, for we read that they worſhipped God publikely, *Gen.* 4. 26. *chap.* 12. 8. (which that phraſe of calling upon the

Objection. We have records of the Patriarchs keeping the other nine Commandements.

Anſwer. Not of all the duties of all thoſe nine.

a. And we have records of the Patriarchs publike worſhip.

the name of the Lord implies, as I conceive they themſelves will not deny.) And I am ſure they acknowledge that publike worſhip is a duty of the Sabbath. But hereunto they will reply, that the performing of this publike worſhip proves not the obſervation of the Sabbath, or ſeventh day for that worſhip. To which we anſwer: that uſing of publike worſhip neceſſarily ſuppoſeth a time, a fit time, and a time of Reſt for that worſhip, for ſo much themſelves acknowledg to be of the Law of Nature. Adde hereunto what is recorded of the ſending out of *Noahs* dove juſt at the diſtance of ſeven daies, *Gen.*8.10,12. Surely this could not be done caſually that they ſhould accidentally light juſt upon the diſtance of ſeven daies, ſo many times together: If then it were done purpoſely, why was that number choſen above all others? was there any myſterious holineſſe in that number? If conjectures might take place, we might with great probability conceive that *Noah* and his children had upon thoſe daies dedicated to his worſhip been ſuing for peace, and ſent out to ſee whether there might be any tydings of a comfortable anſwer to their prayers. Theſe I confeſſe are no infallibly-concluding arguments to prove the Patriarchs obſervation of the Sabbath, or ſeventh day, but ſeeing it is poſſible, nay more, very probable, that *Moſes* in this relation points at ſome ſuch thing, it is enough to overthrow the oppoſites concluſion which muſt be this;

And it is probable on the ſeventh day.

That it is certaine that *Moſes* makes no mention of the Patriarchs obſervation of the ſeventh or Sabbath day.

15. 2. It appeares *Exod.* 16.23. that the Sabbath was known before the Law was given.

Secondly, we anſwer that the place, *Exod.* 16.23. proves evidently that the obſervation of the Sabbath was a thing ſufficiently known to the children of *Iſrael* before the Law was delivered unto them upon Mount *Sinai*. For when the Elders of *Iſrael* wondering that the people had gathered twiſe ſo much Manna on the ſixth day, as they had done each of the five daies going before, come to *Moſes* to enquire of him what the reaſon of that ſtrange event might be, *ver.* 22. he anſwers them preſently, To morrow is the holy Sabbath of the Lord, &c. which is all one as if he had ſaid (as he doth afterwards in expreſſe termes, *ver.* 29.) that the Lord gave them on the ſixth day a ſufficient portion of bread for two daies, that no man might breake the reſt of the Sabbath, by going out to gather food upon that day. In that place you ſee *Moſes* ſpeaks of the Sabbath as of a thing which the children of *Iſrael* well knew beforehand, (or elſe he had ſpoken Parables to them in naming a day, and referring the into an Ordinance of which they had never heard before) yea neither the Elders nor any of the people ſo much as enquire of *Moſes*, what he meant by that name of a Sabbath, as they would have done, if the name had been new unto them, but depart ſatisfied with *Moſes* his anſwer, without any farther ſcruple or enquiry

quiry. Beſides, the Lord by *Moſes* rebuking thoſe that contrary to Gods Commandement went out to ſeek food on the Sabbath day, expreſſeth himſelfe to them in this manner: How long will ye refuſe to keep my Commandements, and my Laws? implying that this was a continued breach of the Sabbath, as well as of other Laws of God. By all thoſe circumſtances laid together, and duely weighed, it will appeare that the obſervation of the Reſt of the Sabbath, was well known to the Church of God, by a long continued Law, delivered from hand to hand to poſterity, although in proceſſe of time, much diſuſed and neglected by men in the courſe of their practiſe, eſpecially in the Ægyptian bondage.

16. *Objection.* The Sabbath was not inſtituted till *Exod.* 16. And upon occaſion of a double miracle. 1. The giving of a double portion of Manna on the ſixt day. 2. And preſerving it uncorrupted till the next day.

To elude the force of this Argument, there are that affirme that *Moſes*, *Exod.* 16. mentions not the Sabbath as a thing formerly known, but delivers it at that time as a new Ordinance from God himſelfe, inſtituted by him by occaſion of giving them a double portion of Manna upon the ſixth day, and conſequently, being a Commandement then firſt given, it was impoſſible to be known before. Thus they make this declaration of *Moſes*, *Exod.* 16. 23. to be the firſt inſtitution of the Sabbath, whereunto (they ſay) God prepares the people by a double miracle. The *Firſt*, the giving a double portion of Manna on the ſixth day: The *Second*, the preſerving of that Manna, which was left on the ſixth day, un-

corrupted, that it might serve them for food on the seventh day, whereas upon other daies that which was reserved and kept till the next morning stanck, and was full of wormes, *Exod.* 16.20. And that it may carry the full form of an Institution, they render that clause, *ver.*23. not as we doe, To morrow is the Sabbath of the Lord, but as it best suites with their owne purpose, To morrow shall be the Sabbath of the Lord, that the whole sentence joyned together in this form, [This is that which the Lord hath said, to morrow shall be the Rest of the holy Sabbath unto the Lord] may carry with it the compleat forme of an Institution.

And besides the words [To morrow shall be the Sabbath] carry the forme of an institution.

17. *Answer.* To begin, *first*, with the double miracle; the former of them which was the giving of a double portion of Manna on the sixth day, may be questioned, whether it were a miracle or no, it is out of question that the stinting of the gathering of Manna upon the other daies, was by the melting of it through the heate of the Sun, *ver.*21. Now if it were longer before the heate of the Sunne did breake out upon the sixth day, and by that meanes they had more time for the gathering of their Manna upon that day then they had upon other dayes, what miracle was that, that the same persons in a longer time gathered twise so much, as they had done in a shorter time before? Besides, if it should be esteemed a miracle, it honoured the sixth day on which it happened, and not the seventh day

1. The first miracle
1. Perhaps was none at all.

2. If it were, it honoured the sixth day, not the seventh.

day which ſucceeded it. The *ſecond* pretended miracle was queſtionleſſe none at all. For Manna being ſo pure a food might eaſily without a miracle be kept uncorrupted a day and an halfe, as our ordinary proviſions are preſerved much longer without any corruption at all. Nay rather the corrupting of that food ſo ſuddenly upon other daies, that being ſweet at night it ſhould not only ſtinck, but be full of wormes too by the next morning, ſeemes, if any thing to be miraculous.

2. The ſecond was certainly no miracle at all.

As for the formality of the words of this pretended inſtitution, which they make out of them by tranſlating them according to their own phantaſie. *Firſt*, the Originall no more favours their interpretation then ours; the words tranſlated exactlylare theſe; To morrow the Sabbath of the Lord, without *is*, or *ſhall be*, *Secondly*, the context, if it be well examined, ſeemes rather to favour our, then their interpretation: neither can it be proved, that there lies any command at all in that clauſe, which they take for the inſtitution, which ſeems more probably to be a reaſon of the command it ſelfe. It is true, the clauſe prefixed, gives notice of a command to follow, but of what Commandemement? Not of any command expreſſed in the clauſe immediately following, but of that which comes after: Bake that which ye will bake, &c. Which is indeed an expreſſe command, & ſeems to be the only direction given by *Moſes* from God to the Elders, the former

18.

3. The words in the Originall are only [to morrow the Sabbath] without [is, or, ſhall be.]

And are a reaſon, not a command.

mer words expreſſing only the reaſon of that which they enquired after, why God had given them a double portion of Manna on the ſixth day. Namely, becauſe he would not have the Reſt of the holy Sabbath, violated by gathering of Manna upon the ſeventh day.

19. To examin things ſomewhat more diſtinctly. *Firſt*, we have inſtructions given by God unto *Moſes*, and appointed to be delivered by him unto the people, containing a promiſe of giving them Quailes and Manna, and of Manna a double portion on the ſixth day, that they might not be put to the labour of gathering any upon the ſeventh day, and withall a direction to prepare that overplus which they ſhould gather, that it might ſerve for proviſion for the day following; but in theſe inſtructions which God gives to *Moſes*, there is not a word of the Sabbath, but only upon the by. *Againe*, in *Moſes* his directions which he gives unto the people from God, all that he commands them is concerning Manna, the Sabbath is mentioned only occaſionally. If God had minded to give this charge to *Moſes* to deliver this Law for the obſervation thereof to his people, he would not have given him ſuch exact rules concerning the uſe of Manna, and paſſed over the Sabbath almoſt in ſilence. But it appeares plainly that only the direction of God concerning Manna, and the uſe thereof, was that new Commandement which he was to deliver to the people, and therefore is fully and cleerly

Reaſons why thoſe words. *Exod.* 16. 23. can be no inſtitution of the Sabbath.

1. God mentions not the Sabbath in his directions to *Moſes*.

cleerely expreſſed, whereas the Sabbath as being mentioned by him occaſionally is paſſed over in few words.

Again, for three reaſons we cannot conceive that in this *Exod.* 16. there is any inſtitution of the Sabbath at all. For, *firſt*, here is no ground of inſtituting a feſtivall day, ſeeing that muſt needs be ſome memorable event which dignifies that day, that is to be conſecrated above other days, which is a rule which God and the Church, and even heathen men by the light of nature guided themſelves by. *Secondly*, here is no convocation of the people, who ought to have been aſſembled to hear that law that they muſt all obey, as they were not only *Exod.* 20. when God himſelf delivered them the morall law upon mount *Sinai*, but alſo when *Moſes* his ſervant delivers unto them from God the Ceremoniall and Judiciall Laws, *Exod.* 34. 32. & 35. 1. whereas here we find only a meeting of the Elders, and that too occaſionally, not by the call of *Moſes*, but their voluntary recourſe to him, to enquire the reaſon why the people had gathered a double portion of Manna on the ſixth day, and what ſhould be done with it. *Thirdly*, here is no direction for the obſervation of this new feaſt, and without it the law is not only imperfect, but in effect no law at all: Whereas there is a full direction for the uſe of their double portion of Manna, which makes it evident that the ordering of their Manna muſt needs

20.

2. There happened at that time no memorable event to ground an inſtitution.

3. The people are not convened as they ought to have been to receive this law.

But only the Elders, and that occaſionally only.

4. Here is no direction for the obſervation of this new feaſt.

needs be the only charge which the Lord ſent by *Moſes* to the people.

21. *Objection.* Though the words amounted to an inſtitution, yet they are a preparation to a following inſtitution.

Others therefore there are who go not ſo far as to plead for the inſtitution of the Sabbath in this *Exod.* 16. but will have theſe words of *Moſes* to be only in the nature of a preparation to an inſtitution which was to follow. To this alſo we anſwer; *Firſt*, that this opinion is preſſed with the ſame difficulties that the former is, if things be duly weighed. *Secondly*, let them but give us one inſtance of any ſuch kind of preparation uſed before the giving of any other law. *Thirdly*, let them ſhew us what need there is of any ſuch preparation at all, when the people were almoſt immediately after to be prepared in ſo ſolemn a manner for the receiving of that and the reſt of the laws. *Laſtly*, if the giving of a double portion of Manna on the ſixth day, or the ceaſing of Manna on the ſeventh, were ſuch great means to win credit to this new Sabbath, how is it that neither the one nor other is ſo much as once mentioned in that whole fourth Commandement wherein notwithſtanding, is ſo fully and largely laid down the ground of the inſtitution of that law, eſpecially, this mercy being ſo new and freſh in memory, whereas God in the fourth Commandement goes back to the beginning of the world to ſeek out another and firmer foundation of inſtituting the Sabbath, without mentioning of this at all. Thus when all circumſtances are duly

Anſwer.
1. The ſame reaſons are againſt that too.
2. There is no like inſtance in giving any other law.
3. What needs it?
4. Why is this ground omitted in the fourth Commandement?

uly weighed, it will easily appear to any not oreſtalled by prejudice, that in this *Exod.* 16. *Moſes* ſpeaks of the Sabbath to the Elders of ſrael, as of a thing well known unto them efore-hand, and by conſequent which the ewes were wel-acquainted with before the aw was given to *Moſes* on mount *Sinai*, whereupon it muſt needs follow, that they reeived it from the Patriarchs, delivered from and to hand as other truths and laws of God were, and conſequently by that the Patriarchs in their generations obſerved the Sabbath, although their obſervation thereof be not left upon record by *Moſes*, whoſe task was not to write a diary of the Fathers lives, but to leave to poſterity the remembrance of the moſt memorable examples both of their actions, and of the events that befell them, both for Gods honour and our inſtruction.

Whence it appears that *Moſes* mentions the Sabbath to the Elders, *Exod.* 16. 23. as a thing known.

Sect. III.

The morality and perpetuity of the Sabbath proved out of the fourth Commandement.

If this principle (which will at laſt appear to be an undoubted truth) were generally received and acknowledged, that the whole Decalogue is morall, and conſequently immutable; this queſtion concerning the morality of the Sabbath were at an end. Now the generall opinion wherewith moſt men are poſſeſſed

ſed (but without any firm ground, either out of reaſon, or Scripture) that it muſt needs be granted, that there is ſomething ceremoniall in the fourth Commandement, either the ſet day, or the ſtrict reſt of the Sabbath, or both, hath been a great occaſion of begetting and cheriſhing this errour, that there is ſomething mutable in the Decalogue, and conſequently that it is neither morall nor perpetuall. If therefore upon a due and thorough examination of all the ſeverall clauſes and expreſſions which we meet with in the fourth Commandement, we can make it appear that there is nothing in that fourth Commandement that is any way ceremoniall, and therefore mutable; we ſhall remove a great ſcruple which hath long troubled the minds of many men, divers of them much eſteemed both for their learning and piety.

2. Before we begin to take this task in hand, it will be needfull to premiſe this one thing by way of caution, That in this caſe we are not bound to prove that the phraſes and expreſſions which we meet withall in this Commandement, can have no other ſenſe then that in which we take them. It will be ſufficient for us to make it appear that according to the uſuall courſe of grammaticall conſtruction, and without any incoherence or incongruity with other parts of the law, they may be taken in ſuch a ſenſe as we give them. For if we can but make this appear, that our conſtruction of the

The words of of the fourth Commandement in a fair conſtruction enjoyn nothing ceremoniall neither in the day nor reſt:

the words is as fair and proper as any other that is given by others, the conſequent of eſtabliſhing the immutability of the Decalogue is of that weight, that I conceive any man of two probable interpretations will be willing to embrace that which moſt makes for the eſtabliſhing of the morall law. It muſt therefore be our care to make it appear that the ſenſe, which we give of the words of this law, may ſtand according to a fair and uſuall manner of grammaticall conſtruction, and thoſe that will oppoſe us, muſt prove on the other ſide that it cannot ſtand.

Which is as much as needs to be proved.

3. That we may proceed methodically in the interpretation of the Commandement, we muſt, *firſt*, enquire what the ſcope is at which it aimes. For all Laws being rules directed to ſome end propoſed, cannot ſo well be interpreted any way, as by the end unto which they are directed. Now the appointing of a day of reſt, cannot poſſibly be the laſt ſcope of this Commandement, ſeeing we know reſt from labour is enjoyned to give us freedome for holy duties, and the exerciſing of our ſelves therein, which conſequently muſt be the principall thing intended in the fourth Commandement. But then it will be queſtioned, to what kind of holy duties this day is conſecrated. For there are many that imagine that God hath ſet it apart only for duties of publike worſhip. But this opinion ſeemes not to agree with the letter of the Law, which in expreſſe tearms gives the

3.

The appointing of a day of reſt cannot be the ſcope of the fourth Commandement.

But of reſt for holy duties,

Publick and private.

the whole day unto the Lord, for his own immediate ſervice in religious worſhip. Now we know publike worſhip takes not up the whole day. It muſt needs be granted therefore, the Lord appointed that day of holy reſt for the performance of ſomething more unto God then publike worſhip, and ſo much is expreſly affirmed, *Iſa.*58.13. where we are forbidden to find our own pleaſure, or ſpeak our own words upon that day, which, as all men muſt acknowledge, muſt needs extend to the ordering of our carriage in private, as well as in publike, ſo that the ſetting apart of a whole day of reſt unto God, for his publike, and private worſhip, ſeemes to be the full ſcope of this fourth Commandement.

4.

3 Parts of the fourth Commandement, the
1. Summe.
2. Explication.
3. Reaſon.

Next to the ſcope of this Law, we are to conſider adviſedly the frame and compoſure of it, and therein we are firſt to take notice of the principall parts of the Law, which we ſhall find to be three. *Firſt*, we have laid down unto us the ſumme of the Law, *Exod.*20.8: *Secondly*, we have the explication of that ſum, *ver.*9. *Thirdly*, we have the reaſon of all, *v.*11. Each of theſe two firſt parts containe three heads of duties pointed out in the ſumme, and opened and unfolded in the explication, and confirmed in the reaſon of the Law. The *firſt* duty is Preparation, intimated in the word Remember: The *ſecond*, the Sequeſtration from ordinary employments, implied in the word Sabbath. The *third* is, Sanctification of the

reſt, expreſſed in the phraſe, to keepe it holy. All theſe are explained in their order. Our Preparation muſt be by the diſpatch of all our Secular affaires in ſix daies: Our reſt muſt be a ceſſation by all perſons from our uſuall labours and imployments in ſecular affaires. The Sanctification of our reſt, muſt be by employing our ſelves in holy duties. The confirmation of all follows in the reaſon of the Law; of Preparation and reſt from Gods own Act of Creating the world in ſixe daies, and ceaſing from his work on the ſeventh, and the Sanctifying of that reſt from Gods Commandement, and ordaining the ſeventh day to be a day of reſt unto us for ever. Now wherein the ſtrength of that Confirmation lies, will be the maine point in queſtion, of which hereafter.

To come now to the Explication of the words and phraſes in this Commandement. 5.
The firſt word in the ſumme of this Law, Remember, is diverſly interpreted, ſome conceive that it implies the importance of the duty commanded, as that word is uſed many times to intimate ſome matter of ſpeciall obſervation, as *Deut.* 9.7. Others there are that think it points at the Antiquity of that Law, given many ages before, and therefore to be called afreſh to minde, as the *Pſalmiſt* ſaith, he will remember the works of the Lord, his wonders of old, *Pſal.* 177.11. and 143.5. and withall ſome conceive that he taxeth the peoples forgetfulneſſe of that Law, and neglect of the obſervation

tion of it in the time of their bondage in Ægypt. Some or all of these senses may be implied in this word Remember, but beyond all these we may probably conceive that it may import, Think upon, and accordingly beforehand provide for the observation of this holy rest by dispatching of all the works of thy calling, that nothing may be undone, which providence and diligence might prevent, that might hinder thy rest on the seventh day. As for those which conceive that in this Law labour upon the sixe daies is commanded, as well as rest upon the seventh, they are much mistaken. The precept for labour is delivered in the eight Commandement, as the Apostle interprets that Law, *Eph.* 4.28. In this place is commanded the dispatch of our secular affaires before the Sabbath, whether it be done in six daies or fewer it is not materiall, as to this Law.

Remember implies [Think upon, and by dispatching of thy busines, provide for the Sabbath]

6.

The next tearme to be explained, is the name of the Sabbath or day of rest, and ceasing from labour, (as that word properly signifies) which is repeated againe in the conclusion of the Commandement. And it is not to be passed by without observation, that whereas the old Sabbath from the beginning till Christ came was the seventh day, or last of the weeke, and both in the explanation, and reason of the Commandement is appointed to be one of the seven, yet God mentions not the name of seven either in the Summe or in the Conclusion of the Commandement. We have therefore

Sabbath is a day of rest, which only, and not seventh, is expressed in sum and conclusion of the Commandement.

reason

reaſon to conceive that ſeeing God in this Law was to preſcribe ſomething of the Law of Nature, which is the appointing of a day of holy Reſt to be conſecrated unto God for his worſhip, which the very light of nature teacheth, and in the explanation and reaſon of the Law, to adde ſomething which is of poſitive Inſtitution, namely, the proportion of the time, and the ſet day wherein this reſt was to be obſerved, he firſt ſettles that which is of the Law of nature, and afterwards eſtabliſheth that which is Poſitive. God purpoſely makes choiſe of ſuch fit expreſſions (eſpecially in his Law, in which he is moſt exact) as may beſt acquaint us with his minde. Wherefore ſeeing this is a fit Method to be obſerved by him, and ſeeing the compoſure of this Law agrees with it, we have reaſon to conclude that the Lord himſelfe intended it in this place.

The day of reſt being of the law of nature, & the ſet day of poſitive inſtitution.

The laſt phraſe in the ſum of this Commandement remains, which is, To keep it holy. Now to keep a day holy, is to employ it in holy actions, directed to the immediate ſervice and worſhip of God in the uſe of ſuch ordinances as he hath left unto his Church, and to paſſe our time therein in holy ſpeeches and meditations. Actions may be holy, either in the manner of doing them, as when we performe duties either to God or men in obedience to Gods will, in a reverend and holy fear of his name, in thankfulneſſe for mercies received, and for the advancement of his glory, which

7.

To keep holy, is to employ the day in holy duties of Gods immediate worſhip.

ought to be our maine scope in all things, 1. Cor. 10. 31. And so we are redeemed out of the hands of our enemies, that we might serve him in holinesse all the daies of our lives: as Zachary tells us, Luke 1. 75. which reacheth to all our ways and actions. Or else actions are holy besides in the matter or subject of them, as divine meditations, conferences, prayers, reading, or hearing Gods word &c. These duties or the most part of them must have a place in our daily employments, but must be so our whole work upon the Sabbath day, as the works of our ordinary callings ought to be on the other six days.

In meditations, conferences, prayer, hearing, reading, &c.

8. This then is the brief sum of the law: after which there follows a larger explication thereof, describing more fully and cleerly what God means by that day which he calls the Sabbath, what manner of rest it must be, and within what compasse and revolution of time it must be observed; namely, that it must be one day in seven, or one day in every weeke. And in the limiting and assigning of that proportion of time, that he may shew unto us at once, not only the meaning, but also the equity of this Law, he makes a distribution of the week into seven parts, whereof he allowes unto us six for our ordinary labours and employments in our severall callings, and contents himselfe with the seventh day only, which he appoints to be a day of holy rest for his owne immediate worship, which is notwithstanding not a

In the explication is assigned the proportion of time for this rest, a day of seven.

day

day lost unto us, but indeed a day of blessings, a day of thriving in grace, and a day of enjoying an holy Communion with our God, and rejoycing in him; a day of enjoying heaven upon earth, if it be observed as it ought to be.

To take up the words themselves in order as they lie before us, it followes [six daies shalt thou labour,] which six daies those daies of labour shall be he expresseth not, whether the six first, or the six last; but speaking indefinitely he leaves the words to be understood indefinitely: Questionlesse the maine thing that he prescribes in this explication is the proportion of time to be set apart for this holy rest, the order to be observed therein he sets down afterwards, in the reason of the Commandement, wherein he leaves a rule to direct us which of the seven daies we are to set apart for this holy rest: But in this explication the chiefest thing that God sets before us is the equity of reserving this proportion of time, that is, one day of seven, for his own worship, which will be sufficient for that use, and yet leaves sufficient time for the dispatch of our own affaires. By a Day he means a naturall day consisting of foure and twenty houres, which is the seventh part of the week. Shalt, is as much as Maiest, a word rather of permission then command; God in this place having no purpose to order any thing concerning our secular affaires farther, then they have relation to his own wor-

9. Six daies allowed for labour, whether the six first, or last, is not expressed.

In this proportion of time the equity of the Law appeares.

Day here is a naturall day, such as the other six are.

ſhips and to the making way for the better obſervation of this holy day of reſt.

10. Doe all thy work, is, diſpatch thy work that thou maiſt be free to keep the Sabbath.

It follows, And doe all thy work, in which, if in any clauſe of this Law, lies the force of a command, but that command is not ſo much to require us to labour, as by labour to diſpatch all the buſineſſe of our ſecular employments, leaving no needfull thing undone, that by care and diligence might have been finiſhed in the ſixe daies precedent, the neglect whereof might be an occaſion of violating the reſt of the Sabbath. By all our work he meanes all the work that our particular callings lay upon us, in which God hath placed us, and which alone are properly called our own works. So that by this clauſe he excludes all buſineſſe that cannot properly be called our own, as not impoſed on us by God in the callings aſſigned us by him, and by conſequent prohibits intermedling with unneceſſary buſineſſe, and overlading our ſelves with many employments which may be more then ſixe daies labour can diſpatch. So that in this clauſe we have three things laid before us. *Firſt*, a direction or command expreſſed to diſpatch our works in ſixe daies: *Secondly*, we have a promiſe implied, that by Gods proſpering hand aſſiſting us we ſhall be able to compaſſe our works; for he ſaith we *ſhall* doe, &c. a word that includes a promiſe, as well as it expreſſeth a command. *Thirdly*, we have Gods equity in the command, who requires no more time of us, then we may ſpare without prejudice, God

Our works are the works of our ſecular callings, excluding buſineſſes which our callings lay not upon us.

Three things layed before us in this explication.
1 A command to diſpatch our works.
2 A promiſe implied that we ſhall be able to do it.
3. The manifeſtation of the equity of this Law.

God then having allowed us a ſufficient proportion of time for our own employments, in the next place takes order for his own worſhip, in the words following. But the ſeventh day,&c. Now the word Seventh being indeed an ordinate number, may either ſignifie óne in ſeven. and ſo note out only the proportion of time which God reſerves to himſelfe, (as the tenth part of an *Ephah*, *Exod.*16. 16. and the third p rt of an *Hin*, *Numb.*15.6,7. ſignifie no more but ſuch a proportion of either meaſure.) Or it may note the ſeventh in order, (as when *David* is named the ſeventh Son of *Jeſſe*, 1 *Chro.* 2,15. we are to underſtand the laſt & youngeſt of ſeven)& in this ſenſe our oppoſites generally take it in this place; but in whether of the ſenſes it muſt be taken here, we are now to examine, the determination of this point being of great importance to guide us aright in the interpretation of this Commandement. 11.

Seventh is an ordinate number ſignifying one of ſeven.

Thoſe who take Seventh in this place, for the ſeventh in order, or the laſt of ſeven, ſtrengthen their opinion with a double reaſon. *Firſt*, (ſay they) here is *Ha* Notificative, prefixed before *Shebigni*, of purpoſe to point out a particular day, as that particle uſuall reſtraines an indefinite ſignification to a particular. To this we anſwer. *Firſt*, though this particle *ha* doe often notifie or put an Emphaſis to the word to which it is prefixed, yet very often it hath no notification nor Emphaſis at all. *Secondly*, when it does notifie it notes out things by their eminency 12.

Objection 1. *Ha* prefixed before Seventh notes a particular day.

Anſwer. *Ha* doth not alwaies notifie. 2. Where it doth, it points out things by their eminency as well as by their particularity.

nency as well as by their particularity: as if we ſhould tranſlate it in Engliſh, That ſeventh day; why may it not ſignifie that eminent Seventh day, as well as that particular ſeventh day? Yea, (they replie) but *Ha* added to a Numerall notes alwaies a particular of that number. We anſwer, divers inſtances may be given to the contrary where *ha* prefixed to a Numerall notes nothing at all. The foure branches of the River of Paradiſe, are reckoned up by the names of, *firſt*, *ſecond*, *third*, and *fourth*, *Gen.*2.11.13,14. where *ha* is prefixed to them all, yet ſignifies indefinitely without Emphaſis, or reſpect to order. The Pillars in the Temple, *Jachim*, and *Boaz*, are numbred the firſt, and ſecond, 1 *King* 7.16. and have *ha* prefixed, yet ſignifie no more but one, and the other, without reference to order. *Ioſephs* brethren anſwer him concerning themſelves and their brethren, One is not; the particle *ha*, which is prefixed notes not which of their brethren, whether eldeſt, or ſecond, or ſixth, or eleventh it was that was not. But ſuppoſe *ha*, in this place notifies a particular, why may it not note a partibular in proportion as well as in order?

Objection 2. *Ha* added to a Numerall notes alwaies a particular: *Anſwer.* Not alwaies: Inſtances to the contrary.

13. *Objection;* Seventh in the reaſon of the Commandement implies ſeventh in order, therefore it is ſo to be underſtood here.

The *Second* reaſon, which they bring to prove that Seventh in this place, muſt neceſſarily ſignifie ſeventh in order, or the laſt of ſeven, is this. The ſame ſeventh day, (ſay they) muſt be meant in this place in the explication of the Commandement, which is meant afterwards in

in the confirmation of it. But in that confirmation the ſeventh day mentioned is the laſt of ſeven, therefore it muſt be ſo taken here. To this we anſwer, that admitting that the tearme ſeventh is ſo taken in the next *verſe*, that proves not that it is ſo to be taken here, unleſſe it be manifeſt withall that the force of the reaſon of the Commandement lies in the taking of the tearme Seventh in that ſenſe; which will appeare to be otherwiſe, for we ſhall ſhew that the ſtrength of the confirmation of the argument lies in the tearme Seventh taken indefinitely, not taken particularly, that is, for ſeventh in proportion, not for ſeventh in order.

Anſwer. It will appeare when we come to the reaſon that it is not ſo taken there.

14. All words and phraſes uſed in Arguments are not argumentative, ſome of them ſerve only to fill up the ſenſe, but prove nothing at all. As for example, *Moſes*, *Deut.* 4. 15, 16. to diſſwade the people from making any reſemblance of God, reaſons in this manner. You ſaw no manner of ſimilitude when the Lord ſpake unto you in *Horeb*, out of the midſt of the fire, take heed therefore leſt you corrupt your ſelves. In this argument the naming of the place where, and the fire in which God appeared to his people, only fill up the narration, the whole force of the argument lies in this, that becauſe they ſaw no ſimilitude, therefore they ſhould make none: In this Commandement which we have before us, Gods manifeſting of the perfecting of the worlds Creation by his reſting on the ſeventh day, could not be clearly expreſ-

14. All tearms in an argument, are not Argumenttaive.

Some are added to fill up the ſenſe only, and have no force of reaſon in them.

So it is in Gods mentioning his Reſt on the ſeventh day:

sed without mentioning the day in which he rested, which was indeed the seventh day from the Creation, but the Lord proves nothing from the order but from the proportion of the time wherein he rested. In arguing, the tearms of the proporsion to be proved, must (where there is any Ambiguity) interpret the tearmes of the argument, because the argument is brought for the proporsition to be proved, not the proposition for the argument. The proposition to be proved then being that one day in seven must be consecrated unto God, and the arguments brought to prove it, being taken from Gods resting one day in seven: although that happened to be the last of the seven daies, yet the proportion of the time of rest, being the only thing intended to be proved, is the only thing to be respected both in the argument, and in the tearms wherein it is expressed. So then hitherto we see no reason why the tearme Seventh in the explication of the Commandement may not be taken indefinitely for one in seven, as well as particularly and strictly for the last in seven.

15. Yea, if all circumstances be duly weighed, the taking of the tearme Seventh indefinitely best sutes with the principall scope which God aimes at in this Law, and with the coherence of the Text. The strongest of those arguments which evince this truth it will be most convenient to forbeare till hereafter. In the meane time we may take notice of this by the way, that

that the very clauſe precedent to theſe words directs us to take the tearme Seventh in this place indefinitely, as pointing only at the proportion, and not all at the order of the time, wherein we are to reſt. *Firſt*, this is evident and unqueſtionable, that God dividing the whole week into ſeven parts, allowes unto us ſixe daies for the diſpatch of our buſineſſe in our ſecular affaires, and reſerves the ſeventh for himſelfe for his own worſhip. In the *next* place it is as cleare, that as the ſixe daies allowed for labour are to be taken, ſo we muſt take the ſeventh which is ſet apart for this holy Reſt. Now that theſe ſixe daies allowed unto us for our labour are to be taken indefinitely, and to be reſpected only according to the proportion of the time, I conceive no man with any colour of reaſon can deny, ſeeing the maine thing that God inſiſts on, and labours to cleare unto us, is, that ſixe daies are ſufficient for the diſpatch of our ſecular affaires. Now if the proportion of time be all that God reſpects in the ſixe daies of labour, then the proportion of time muſt needs be all that God can intend in the ſeventh day, which he ſets apart for a day of reſt.

The allowing of ſixe daies for labour indefinitely directs to take the ſeventh indefinitely.

The next clauſe in the Law followes, Is the Sabbath of the Lord thy God, that is, a day of holy reſt conſecrated to the Lord thy God. Now things are ſaid to be Gods for the peculiar intereſt that he hath in them, whether by Creation, as *Pſal.* 100, 3. He made us, and therefore

16. Sabbath of the Lord thy God; that is, conſecrated, and dedicated to him.

fore wee are his people; By redemption or purchase, so the children of *Israel* God challengeth to be his own, because he had bought them, *Isa.* 43. 1. By deputation or designation, as Christ is called Gods king, *Psal.* 2. 6. and *David* a Type of Christ, *Psal.* 89. 19, 20. Or by advancing or honouring, so a day may be called Gods, because he hath advanced or honoured it above other daies, *Psal.* 118. 24. Or lastly, by consecration and dedication to God; so the Priests are the Lords, *Levit.* 20. 26. the tythes, vessels, &c. the Lords, for his service. Now in both these latter respects, the day of holy rest is the Lords day, as he calls it, his Sabbath, *Exod.* 31. 13. Both because his works have advanced that above any other day; and besides, because upon that ground it is consecrated to him and set apart for his service. To restrain men from violating of the holy rest of the Sabbath, it is sufficient that it is the Lords, but to make a deeper impression of it upon mens hearts, he thought fit to adde, The Lord thy God, a dreadfull name to his people, *Deut.* 28. 58.

17. This foundation being laid, that the Sabbath is the Lords, he hath a sufficient ground to take upon him to dispose of it, and therefore in the next ensuing clause, strictly enjoyns, *In it thou shalt do no manner of worke*, he means none of the works mentioned before, properly called our own works, or works of our particular callings. As for works about Gods service, such

No manner of works, that is, of thy calling, not excluding,

1. Works about Gods service.

such as were those about the service of the Tabernacle, justified by our Saviour, *Mat.* 12. 5. Works of necessity for the creatures preservation, which also Christ allows, *Mat.* 12. 11. (from which also God himself ceaseth not, *Joh.* 5. 17.) Works of mercy, though not of absolute necessity, such as was the restoring of the mans withered hand, *Matth.* 12. 12, 13. yea though it be to our selves, *vers.* 7. they are not to be accounted among the works forbidden upon this day. If there were any stricter rest then this enjoyned the Jews, (which perhaps will not so easily be proved) it is not required by any restraint in this Commandement, and therefore not exacted upon us Christians. As for the forbidding of the kindling of a fire, and dressing of meat, *Exod.* 16. 5. 23. & 35. 3. they were inhibitions which determined (as it is most probable) with the Israelites peregrination in the wilderneſſe, and laid upon them by other laws; so that hitherto we meet with nothing ceremoniall in this fourth law.

2. Works of necessity.

3. Works of mercy.

18. No reason annexed to any law but only to this fourth Commandement.

The last main branch of this law is the reason or confirmation of it. But before we undertake the opening of the phrases and tearms in which it is penned, we cannot but take notice of one thing by the way, that we find no reason annexed to any other Commandement of the Decalogue but to this alone. We find indeed some Sanctions annexed to the second, third, and fift Commandements, but none save this fourth is confirmed by a reason. The cause hereof

hereof can be no other but this, because whereas the duties commanded in other laws are either laws of nature, or at least approvable by naturall reason as soon as they are delivered, because the grounds upon which those lawes are founded, are evident in themselves; the grounds of this fourth Commandement could not have been known, unlesse they had been revealed by God himself. Indeed that God must be publikely worshipped, That a set time must be appointed, and that it must be a time of rest from private employments, are dictates of naturall reason. But why we must observe a weekly Sabbath and not a monthly, and why the seventh or first day of the week rather then the third or fourth, no man could have found out the reason unlesse God had revealed unto us the Creation of the world in six daies and his resting upon the seventh, by the consideration whereof the equity of this law clearly and manifestly appears, and upon the manifestation thereof is as easily approved and assented unto even by the light of naturall reason.

Because the grounds of other laws are evident in themselves, but the ground of this law could not be known unless it had been revealed.

19. So then the reason alledged in this Commandement shews us not why God ordained a Sabbath, (which the very light of nature taught even the very heathen, as we know) but why he commands a weekly Sabbath, and why upon such a day of the week rather then upon any other. That therefore which we are to search after in the examining of this reason,

ſon, is, how the equity of theſe two particulars is diſcovered therein, that we may acknowledge this Commandement alſo to be juſt and good, as S. *Paul* ſpeaks of all the reſt. *Rom.* 7. 12. yea equall and right concerning all things, as the Prophet *David* ſpeaks, *Pſal.* 119, 128, and thereupon ſubmit unto it, not by conſtraint, but by a willing mind, 1 *Pet.* 5. 2. Now concerning the former of thoſe two particulars, why God allots out ſuch a proportion of time, as one day weekly for his Sabbath, we have already in a great part diſcovered the equity thereof in the explication of this law, wherein it appears that ſo much time may be ſpared, without prejudice to our particular callings, which if it ſhould be denied, God makes farther manifeſt by this reaſon annexed, which we have before us.

20. Why we may ſpare one day of ſeven for this holy reſt.

To make it appear that ſix daies in the week are ſufficient for the diſpatch of our ſecular affairs, one ground muſt be ſuppoſed, which is unqueſtionable, that mens labours about the things of this world, are onely for the conſervation of the creatures, and fitting of them for mans uſe. That ground being laid, this reaſon for the ſtrengthning of our faith laies before us the example of God himſelf, who created the world and all things therein in ſix daies: from whence we may ſtrongly reaſon, that he that without the help of mans labour, created the world in ſix daies, can eaſily by mans labour of ſix daies ſupport and conſerve the world.

If

If it be questioned whether he will do it; reason will easily conclude, that the same goodnesse that moved God to give a being to things that were not, will much more move him to conserve and provide for the things that are, being all the work of his own hand, seeing we know him to be a faithfull Creator, as the Apostle calls him, 1 *Pet.* 4. 19. Wherefore we find that the godly for the strengthning of their faith, and dependence on God upon any incident occasion, usually have recourse to the creation of the world, as the means to assure themselves of his protection, or supply in any thing that they need, as *Psal.* 119. 73. *Jer.* 14. 22. unto which God himself directs us, *Isa.* 45. 11, 12. Our help stands in the name of the Lord which hath made heaven and earth, *Psal.* 121. 2.

21. Why we must observe such a particular day.

The Lord having made it appear that the consecrating of a day weekly unto God for his worship, will be no prejudice to our secular affairs, gives us next a reason, why he makes choice of the seventh day rather then any other to be this day of holy rest, even because himself rested from all his works of creation upon that day. Now that this rest of God is the ground of appointing this to be the day of rest, all men acknowledge, but how the reason must be drawn out from this ground, and wherein the force of it consists, is all the question: For whereas in Gods rest there is a double consideration, the one of the act it self

simply

simply, the very resting of God from his work, the second of the consequent of it, the advancing and honouring of that day above other daies thereby: If we draw the reason of the instituting of this day from Gods simple act, it necessarily inforceth the observation of that very seventh day from the creation after Gods example: But if we draw it from the consequent of his rest, the advancing and honouring of that day thereby, it binds us as well to the observation of the first day of the week now, as it did the Jews to the observation of the seventh day heretofore.

If we draw the reason from Gods act of resting, it must be the seventh day.

If from the honouring of that day thereby, it enforceth the observation of the first day as well as of the seventh.

22.

Those that oppose the morality of the Sabbath, labour to draw the reason which is laid down in this fourth Commandement, for the observing of this day of rest, from Gods bare act of resting himself upon that day: which if they do, they must form their argument in this manner, That day in which God himself rested from his works, he appointed to be a day of mens resting from their works: but that was the seventh or last day of the week: therefore God ordained that to be the day on which men should rest from their works. Now against the argument framed in this manner there lie two main exceptions; the *first* of them is, the example of God neither is, nor can be any warrant to us to do the like, neither do we ever find it proposed unto us as a rule which we must follow. This is true, that Gods or Christs examples are are set before us sometimes

Wee cannot make Gods act of resting the ground of instituting the Sabbath.

1. Gods example is not the ground of any Commandement.

ſometimes as incitements to ſtir us up to the performance of ſuch duties as are required of us by the law, as *Luke* 6. 36. Be mercifull as your heavenly father is mercifull, and *Phil.* 2. 5. Let this mind be in you which was alſo in Chriſt: but we never find any act of Gods or of Chriſts propoſed unto us as a rule to teach us what we ſhould do. Gods actions declare that it is his will, that it ſhould be done, but when he directs us what he will have us to do, he ſends us unto the law and to the teſtimony, *Iſa.* 8. 20. Neither do we ever find that the meer act of God was ever the ground of any law. Although as in this particular caſe, (and in the inſtitution of ſome other feaſts) ſome conſequent, or ſomething that accompanies that act, may be an occaſion of an inſtitution.

23. *Objection.* We have the precept firſt, and then Gods example to encourage us to obſerve it.

Perhaps to this ſome may reply, that in this fourth Commandement we have, *firſt*, a law given in theſe words, [The ſeventh day is the Sabbath of the Lord thy God] and then we have Gods example to ſtir us up to the practice of that duty required in that law. To this we anſwer, that we have a law indeed that commands the obſervation of an holy day of reſt unto God, and a *ſecond* branch of that law, which appoints the proportion of the time of that reſt, that it ſhall be one day in the week, but concerning the *third* branch, (without which the law it ſelf is not perfect) that is, which day of the week ſhall be the day of that reſt

Anſwer. We have no precept for the particular day of reſt before the reaſon.

is

is not expreſſed (as we have partly already ſhewed in opening the explication of this Commandement) but only in the reaſon annexed unto this law.

24. Unleſſe therefore it can be proved, that the tearm [ſeventh] mentioned in the explication of this Commandement, ſignifies the laſt day of ſeven; we have no law precedent to Gods example here mentioned, that commands the obſervation of the laſt day of the week for the day of reſt. Now the weakneſſe of the reaſons alleaged, to prove that this tearm [ſeventh] uſed in the explication of this law, ſignifies the laſt day of the week, we have ſhewed already. And by one reaſon have made it more then probable, that this tearm [ſeventh] in that place ſignifies only indefinitely one of ſeven, and not particularly ſuch a certain day of the ſeven. The ſecond reaſon which farther manifeſts that truth, and makes it evident, we have deferred untill now, and it is this; If God had intended to command that the laſt day of the week ſhould be obſerved for the Sabbath, he muſt and would have mentioned it in the concluſion of that reaſon by which he ſhews us the equity of the obſervation of that day rather then any other. Now he is ſo far from doing that, that he forbears the mentioning of that name of [ſeventh] in the concluſion at all.

As hath been ſhewed already that [ſeventh] in the explication of the Commandement notes not the particular day.

And is further proved, becauſe God mentions it not at all in the concluſion of the Commandement.

25. That this which we alleage may have the greater ſway with us, take ſpeciall notice that

the concluſion of this Commandement hath the very ſame words which we find in the firſt giving of this law, *Gen.* 2. 3. whether the words themſelves were taken out of that hiſtory I will not peremptorily define, though it ſeems moſt probable. This is cleer, the words in both places are the ſame in every title elſe, ſave only that inſtead of the tearm [ſeventh] in *Geneſis*, God uſeth the name [Sabbath] in this Law. This queſtionleſſe he doth not without reaſon (for God neither forgets, nor miſtakes, nor ſpeaks unadviſedly, as men do too often:) now what may be the reaſon why God makes choice of this word [Sabbath] in the concluſion of this Commandement? This is evident that by changing the word Seventh into Sabbath, which is of larger ſignification, the day of reſt is not ſo preciſely tied to the laſt day of the week in this fourth Commandement, as it is in the Law given to *Adam*, *Gen.* 2. why then ſhould we not think that God intended in this law given by *Moſes*, to leave the ſet day of this holy reſt more at large, then he had done in the Commandement given to *Adam*?

Whereas he preciſely names it in the Law given to *Adam*, *Gen.* 2.

26. And might do, becauſe till Chriſt came the Creation of the world was Gods greateſt work, and fitteſt to ground the law of the Sabbath upon.

Why God might think it fit to do ſo, we ſee manifeſt reaſon; for untill the fall of man, there could be no day fitter for the obſervation of an holy reſt unto God then the laſt day of the week, in which by the reſt of God from creating the creation of the world was declared to be fully perfected, which was the greateſt work then done, or to be done, if man had

not

not fallen. But now when man was fallen, and therefore to be redeemed and created anew, which was a greater work then his creation at the first, so that a greater work and mercy of God to men was to be remembred, there was in a sort a necessity of changing the day of rest from the last to the first day of the week, on which mans redemption was to be perfected. And consequently it was fit that the law given to man fallen, and to be redeemed, should be so penned in generall tearms, that when this glorious work of mans redemption should be perfected, there might be a change of the day of rest without any change of the law.

But mans redemption by Christ being a greater work, required the altering of the Sabbath to the First day of the week.

A second exception that we take against the drawing of the reason of this fourth Commandement, from the example of God resting on the Sabbath day, to bind us thereupon to the observation of the same day, for the day of our rest, is this; A law we know is a rule of equity, and to give a reason of a law is to make it appear to be so. God then in giving this for a reason of this Commandement, could have no other aime before him, but by this reason to shew the equity of this law, both in appointing the proportion of time for an holy rest, and in limiting it to such a particular day. Now to draw the reason of our resting from Gods resting, shews no equity in the law at all. We cannot make good this position, It is equal and just that we should rest because God rested. There is infinite odds

27.

1. To urge the keeping of the Sabbath from the act of resting, shews not the equity of the law.

Because Gods condition and ours is not alike.

between Gods condition and ours. God might rest as long and as often as he pleased, seeing he hath al-sufficiency in himself, and is not supported by labour, as men and their estates are, who if they should cease from their labors too long or too often, must necessarily perish. So that by reasoning in this manner, that we must rest because God rested too, cannot make the equity of this law appear at all.

28. Seeing therefore the equity of the law cannot be evidenced by reasoning from Gods meer act of resting upon that day; let us now trie whether the other way of deducing the reason of the law from Gods advancing and honouring the seventh day by his resting thereupon, and establishing the rule of our rest thereupon, do not more cleerly manifest the equity of this law in that particular. If we draw the reason of the law from the honouring of the seventh day, by Gods resting upon that from all his works, we may conceive that he argues in this or that manner. That day which is honoured by God above other daies, by his most eminent works of mercy to mankind, shall be the day of holy rest, to be consecrated to him for his worship; but the day in which God ended and perfected the creation of the world, is the day honoured and advanced above all other daies by that wonderfull work, therefore that shall be the day of your holy rest. In this syllogisme the minor or second proposition only is expressed in the words

But drawing the reason from Gods honouring of that day by his rest, the equity of the law is evident.

words of the law, and that too only in part, for there is no more said, but that God rested that day, not that he honoured that day by his rest, which notwithstanding is necessarily implied; for he that saith that Christ rose the first day of the week, must mean as much as if he had said, Christ made the first day of the week honourable & memorable by his resurrection on that day. As for the major or first proposition in this syllogisme, it is a principle acknowledged by all men by the light of nature.

29. It is evident that daies and times in themselves are all equall, that which advanceth one day above another must be some memorable event that hath happened on that day. Again, that such memorable events ought to be the ground upon which such daies as God hath marked out by them, and advanced above other daies, ought to be observed above other daies, is as cleer and evident. Wherefore we see that God himself hath taken that for his ground of justifying the feasts of Passeover and Pentecost, and in imitation of him the Jews upon the same ground took upon them the observation of the feast of *Purim*, *Hest.* 9. 21,23. Yea the very heathen themselves, as all hiltories testifie, have alwaies made the daies of their birth, of founding their Cities, of obtaining memorable victories, and the like to be daies of annuall observance in joy and feasting. So that to consider the day of Gods rest, as a day advanced above other daies, and thereupon

Laying down a ground upon which God instituted other feasts. And the Church.

Yea the very heathens led thereto by the light of nature.

to ordain that to be a day of holy rejoycing in God in remembrance of his great and glorious works, is to shew an equity acknowledged by light of nature in the institution of the Sabbath.

30. God therefore purposing to shew the equity of this law, could not but set down the reason so as that might best appear:

Now whereas God both in all his waies, but more especially in his laws, takes speciall care to make it appear unto men that they are all equall and just in all things, (as the Prophet *David* acknowledgeth, *Psal.* 119. 128. both for his own honour, and withall to draw us the more cheerfully to obey and serve him) we cannot imagine that he being to give a reason of this law, and having so fair a ground, by which he might manifest the equity thereof even to naturall reason it self, should conceal that, and propose another reason in which the equity of the law could not be manifested at all. Nay farther, whereas God insists so much upon that ground, especially in the institution of the Passeover, *Exod.* 12. 42. it seems very strange that he should against his custome neglect or passe by that ground upon which he instituted other feasts, in the institution of the greatest of all feasts that ever was ordained in the Church. It seems therefore more then probable, that this reason drawn from Gods resting upon the seventh day, must be deduced, not from Gods act in resting on that day, but from the consequent of that rest, the honouring of that day by his resting therein.

Especially seeing he doth it in ordaining other feasts of lesse importance.

31. *Objection* 1.

Some man perhaps may reply, that whether the very act of Gods resting, or the honouring

ring of the day wherein he rested be made the ground of appointing that the day of our rest, it is all one, because either way it binds us still to the observation of the same seventh day. We answer, that although to the Jews it was all one, which way soever the reason was deduced, yet it makes a wide difference in the Commandement, to ordain the day to be observed, because God rested upon that day, or to command it to be observed, because God honoured that day by his resting therein: for Gods resting being a particular act, cannot be communicated to any other then that very day wherein he rested: but the honouring of that day being of a speciall nature, may be communicated to any other day that shall be honoured in like manner. So that if the reason be drawn from Gods act of resting upon that day, if we change the day we alter the law, but if we draw the reason from Gods advancing of the day by his resting therein above other daies, we alter not the law when we observe another day upon the same ground.

Which way soever we draw the reason, it still enforceth the observation of the seventh day.

Answer. Not so, for the act of Gods resting is appliable only to that day: But the honouring of the day thereby is appliable to other daies.

It may be objected yet farther, that this rule by which this holy day of rest is assigned in this generall way, is both uncertain and obscure; Uncertain, because if the advancement of one day above another by some eminent mercy bestowed on that day, be our rule for the observing or altering the day of holy rest, it may fall out that divers daies being made remarkable by such events, it will be hard to

32.

Objection 2. The rule thus laid down is, 1. Uncertain. 2. Obscure.

judge which of them is moſt eminent, and conſequently pointed out unto us by God to be obſerved. To this we anſwer, that the Sabbath day muſt needs be eſteemed the higheſt of all conſecrated times, as being perpetually, univerſally and more frequently to be obſerved then any other feſtivall day. Whence it muſt needs follow that the work of mercy, upon the memory whereof that day is founded, muſt be ſuch, as not only brings an univerſall and perpetuall benefit, but beſides, the greateſt of all benefits unto the Church. Now that the works of creating the world by Gods word in the beginning, and ſince of the redemption of it by Jeſus Chriſt, are the moſt eminent of all the mercies beſtowed by God upon man; and indeed the fountain and foundation of all the reſt, the benefits whereof remain to the worlds end, is more evident then the light. And of theſe two the later being in all reſpects the far greater mercy, and therefore deſervedly carrying the obſervation of this holy day in remembrance thereof, yet hath the wiſdome of God ſo ordered it, that in the conſecrating this day of reſt, both ſhould be remembred; the creation in the proportion of the time by ſetting apart one day of ſeven, and the redemption by changing the Sabbath from the laſt day of ſeven to the firſt, in which our Saviour by his reſurrection from the dead perfected that glorious work. So then the rule for the obſervation of the day of this holy reſt, is not uncertain, as is pretended. Nei-

Anſwer. 1. Not uncertain,

Becauſe it is grounded upon the honouring of the day by the greateſt, moſt univerſall and perpetuall mercy beſtowed on the Church.

Neither is this rule ſo obſcurely laid down unto us, but that it may be underſtood of as many as deſire ſeriouſly to ſearch into it. For whereas the light of nature acknowledgeth & teacheth (as we have ſhewed already) this principle, that the obſervation of feſtivall daies, is moſt fitly grounded upon the remembrance of ſome memorable event or other, which hath hapned upon thoſe daies which are to be obſerved, when we read in this Commandement, that God appoints his Sabbath to be kept upon the day on which he finiſhed the Creation of the World, even naturall reaſon will ſuggeſt, that in this inſtitution God obſerves the rule of nature in ordering that for the day of this ſolemne Feaſt, on which the greateſt generall benefit which (till the Redemption of the world by Jeſus Chriſt) had been wrought for mankind from the beginning, was accompliſhed. Now that rule which the very light of nature approves being obſerved by God, in appointing the day for this holy reſt, naturall reaſon will lead us on to conclude, that when a more eminent work then the Creation of the World is performed, it muſt carry the obſervation of the Sabbath unto that day on which it was accompliſhed, upon the ſame ground, and by the ſame rule, by which it was firſt ordained to be obſerved upon another day. Reaſon eaſily drawes particular directions out of generall rules, when it finds the grounds of that rule appliable to more then that particular. For inſtance,

33.
2. Nor obſcure, becauſe the light of naturall reaſon may diſcover it.

instance, the command for Circumcising Infants, because they were within the Covenant, quickly taught the Church of God the Baptizing of Infants upon the same ground, because they are within the same Covenant.

34. It may be farther objected, that the rule for the observation of the Sabbath had been much plainer, if God had laid it down in expresse tearms, as thus, You shall keep the Sabbath upon that day which you shall finde most honoured above other daies by my most eminent Work, which I shall accomplish upon that day, or yet more clearly, till the coming of Christ, you shall observe the last day of the week for your Sabbath, in remembrance of the Creation of the world, and after Christs resurrection you shall celebrate the first day of the week in memory of the redemption of mankind, which was perfected by him. We answer, we grant that the rule had been plainer, if it had been so expressed. And questionlesse the second Commandement had been plainer, if it had been expressed in some such manner as this, Thou shalt not worship me with any worship of thine owne devising, but in such manner, and in the use of such ordinances, as I shall prescribe. And it had been plainer, if our Saviour in giving commission to his Apostles to baptize, had expresly named the Infants of beleeving Parents, as he did in commanding them to be Circumcised. Many passages in Scripture might have been expressed in plainer

3. The rule had been plainer if God had said, you shall keep the seventh day in memory of the Creation, till I perform the greater work of your Redemption.

Answer.

1. So might the second Commandement have been plainer.

2. And the Commandement for baptizing of Infants.

plainer tearms then those in which they are delivered. It is enough to satisfie any sober mind, that God who was at liberty to expresse himselfe as he pleased, thought it fit to speak to us in this manner.

35. The discovery of such changes to follow, had brought the services into contempt.

We may adde farther, if we observe it well, God manifests great wisdome in penning the second, and fourth Commandements in this obscure manner, for if God had in the second Commandement expressed himselfe at full, that the *Iews* should for the present worship him according to the ordinances which *Moses* gave them, but after the comming of the Messiah they should in stead of them use such Rites as he should ordaine. And if in the fourth Commandement he had thus expressed himselfe; Your Sabbath for the present shall be the last day of the week, but after the Resurrection of Christ you shall change it to the first day of the week, the discovery of the changes to come in the Rites and form of Gods worship, had in all probability bred in Gods people, a contempt of those duties which they were to perform, at present, as being temporary and imperfect, and such as were to give place to better ordinances, that were to succeed them, which they could not endure to heare of, *Acts.6.14.* It pleased God therefore to pen the Law in such a form, that his people might understand out of it, as much as concerned them to practise at present, and yet we Christians might find in it farther directions when there should be occasion

Gods wisdome in concealing these changes illustrated by the policy of Princes.

sion to make use of them. Thus Princes sometimes, to keep their Counsells secret, send out their commands with sufficient instructions what to doe at present, and with farther Commissions sealed up, and not to be opened till they come to the place where those farther directions, which are contained therein, are to be put in execution.

36. [For] in the Law shews the equity of the proportioning of the time set a part for this rest.

Having now examined the reason of this Commandement, and shewed how it must be deduced and applied, let us next consider the words wherein it is expressed. This particle [For] referres both to our labour of six daies, and rest upon the seventh, & manifests the equity of the Law, in requiring such a rest of us, as if we deale providently in managing our affaires, needs not to hinder them, seeing God allows as much time to us for the dispatch of our business, as he took up in the Creation of the world, requiring no more of us but the setting apart one day in seven to be kept holy in remembrance of the Creation of the world, and that too for our own comfort & improvement in grace, and for the farther quickning and strengthening of our souls, as well as for his own honour and glory.

37. In six daies God made all things, and therefore by six daies labour, can, and will assist thee to dispatch all thy work.

In six daies God made heaven, earth, &c. and therefore both is able, and as a faithfull Creator, will be ready to assist and prosper thee so in all thy labours, that all thy business shall be dispatched in six daies, namely, whatsoever thy calling and needfull occasions shall require to be done, as God in six daies created what-

whatsoever was needfull, as is implied in these words; All that in them is. It hath been before observed, that Gods creation of the world is often mentioned, as a meanes to move men to depend upon him; and it may be probably conceived, is remembred here to stay our murmuring at the sparing of one day weekly from our implomyments.

38. And rested, &c. And 1. thereby established his work. 1. And rejoyced in it.

And rested the Seventh day: which must not therefore be the last day of the week, but is mentioned here only as one of seven, not as the last of seven. This was not a totall cessation (whereof God being a continuall Act is uncapable) but only a resting from works of Creation, and implies two acts of God. The *first*, the establishing and setling all his works to continue in himselfe according to his own Ordinances, *Psal.*119.89,90,91. The other, his rejoycing and delighting himselfe in the work of his hands. This Rest of God was not as ours for a day only, for he never wrought in the work of Creation any more, and may perhaps point at our eternall Rest, wherein we shall cease from all our labours for ever.

39. Therefore the Lord blessed, &c. as declaring by his rest that the Creation was perfected.

Therefore the Lord blessed the Sabbath day, and sanctified it: because he had by his resting on that day, manifested the perfecting of the Creating of the world, all things being made that were needfull, so that there was no cause to goe on with that work of Creation any longer; wherefore in memory of this great work of the Creation of the world, God sanctified

fied this day, as being dignified above other daies, by perfecting of so glorious a work. Gods blessing of the day is the ordaining of it to be a day of blessing, a day of thriving in Grace, and abounding in spirituall comforts, a day of rejoycing in God, and his goodnes, and encouraging our selves by the remembrance thereof to serve the Lord with chearfulnesse and gladnesse of heart. Sanctifying is a setting apart of the day unto God to be imployed in holy exercises, as preaching, hearing, reading, praying, &c.

43. Thus farre then we find in examining the phrases, and expressions of the fourth Commandement, nothing that may enforce us to acknowledge any thing to be Ceremonious in this Law, nor consequently mutable, seeing the set day of rest being not commanded there in particular, but onely assigned by a generall rule, which is appliable to the Sabbath of the Christans as well as to that of the Jewes, in changing of the first day of rest, there is nothing altered in the Law. It remaines only that we examine whether we finde any Ceremony in the rest, which if we doe not, we must acknowledge that the Church of God is for ever bound to the observation of this, as much as to any other of the Morall Laws.

41. *Objection* 1. The rest of the Sabbath was a type of Christs rest in the grave, and therefore abolished.

It is objected that the Rest commanded in the fourth Commandement, was a figure of Christs rest in the grave, and therefore is now banished with the rest of those shadowes.

We

We anſwer: this typicall relation to Chriſt, was accidentall to the Sabbath, not eſſentiall; for it was a Sabbath before Chriſt was looked upon as a ſacrifice for ſin, that is, before man had fallen, and conſequently before there was any need of our Saviours reſting in the grave. Seeing therefore it was a Sabbath before it was a type, it may remaine a Sabbath though the type be taken away.

Anſwer. That was accidentall to the Sabbath, it was a Sabbath before it was a Type.

They will, it may be, grant that there muſt be a reſt from labour upon the Sabbath day, but the ſtrictneſs of that reſt, ſuch as the Jews obſerved, is ceremonious and aboliſhed. The reſt (ſay they) to be obſerved of us Chriſtians, is only for publike worſhip, and no longer, ſo that the remainder of the day after publike duties are ended is free, and then men are at liberty to make uſe of the time remaining for recreations, or for any ſecular affaires as occaſion ſhall required.

42. *Objection* 2. The ſtrictneſſe of the reſt enjoyned the Jewes is taken away.

In anſwer hereunto we have ſhewed already, that although publike worſhip be principally, yet it is not ſolely provided for in this Law, which as we have proved out of *Eſay* 58.13. reacheth to our private carriage alſo. And the Law calls the whole day the Sabbath, or reſt of the Lord, that is, both commanded by him, and conſecrated to him. For the whole week being diſtributed into ſeven parts, ſixe are allowed for labour, and the ſeventh is conſecrated unto God, which therefore muſt be a naturall day, as the other ſixe are. To replie, that

43.

that we are not bound by that Law, is to begge the question.

44. The Jews not bound to rest but for holy duties.

But why should not Christians be bound to rest the whole day as well as the Jews? Surely if the Sabbath were a type of Christs rest in the grave, yet there could be no type in a whole day, as there was in *Jonas* his three daies: So the rest of the whole day having no type in it, is not abolished for that cause. What then? was it a part of the burthen of those ceremonious observances from which Christ hath freed us? To give the fuller answer hereunto, let us examine what rest was enjoyned the Jewes, that we may discover wherein the burthensomenesse of that rest consisted.

45. *First*, I conceive no man will think that the Jewish rest was a totall cessation from all action, like that in the Ægyptian darkenesse, *Exod.* 10.23. as if men after the publike exercise were to sit still and to do nothing. Was it then a ceasing from labours to follow sports, that the Sabbath might be like the feast of the Calfe? *Exod.* 32.6. or was it rest from worldly labours, to fit men & give them the more leisure to attend holy duties? Such a rest indeed the Law requires, and the Sabbath to be kept holy. Now if this were all that God required of the Jews to rest, that they might be exercised in hearing, reading, praying, &c. Is this the liberty Christ hath purchased unto us, that we may be lesse godly then they? lesse frequent in prayer and other holy duties then they? I

For which we have as much need of rest as they.

if we are bound at leaſt to equall, if not to go beyond them in our exerciſe in thoſe holy duties, we have as much need of reſt from ordinary employments as they had.

This will be made more evident unto us if we lay before us theſe five particulars. *First*, our ground of conſecrating the Sabbath is as great and weighty, and more cleer and evident to us then it was to the Jews, ſeeing Gods mercies towards man, are more cleerly repreſented us in mans redemption, then they could be to them in the worlds creation and conſervation. *Secondly*, the majeſty and greatneſſe of God to whom we conſecrate this day, is as fully manifeſted to us as to them. *Thirdly*, our helps and means for the raiſing up of our ſpirits to an holy rejoycing in God, are greater and more effectuall then they were unto them. *Fourthly*, we need as much as they, all helps to prevent the diſtraction of our minds, and to the quickning of our ſpirits. *Laſtly*, our exerciſe in ſpirituall and holy duties, is in all reſpects as much or more then theirs. So that if all be laid together, the obſerving of a whole day of reſt for our exerciſe in holy duties, is as uſefull and as needfull to us Chriſtians as it was heretofore to the Iews.

46. 1. As having a more weighty ground for obſerving this holy reſt. 2. And are as much bound to advance Gods majeſty as they. 3. And more helps then they. 4. And as much need to prevent diſtractions as they. 5. And our duties are as many or more then theirs.

To cleer this point yet more fully; let us lay before us the right manner and order of performing the duties in which the Sabbath day is to be ſanctified. *First*, therefore all men muſt needs grant that the private exercíſes of pray-

47. 1 Private prayer and reading.

er, reading Gods word, and meditation, which are constantly to be used on other daies, are not to be neglected, but ought rather to be enlarged on the Sabbath day. *Again*, as the Sabbath ought to be a day of gladnesse and rejoycing in God, *Psalm* 118.24. for all his mercies to man in generall, so it is a time of recounting his extraordinary favours to our own souls in particular, which will be of speciall use to quicken and fill our hearts with the love of God by tasting the sweetnesse of his goodnesse, and to carry us on with more cheerfulnesse and life of spirit in the performance of all the duties of that day, both private and publike.

2. Recordation of Gods mercies, generall and Particular.

48.

Thirdly, for the publike duties themselves, they can never be rightly performed without precedent preparation: *David* will wash his hands in innocency, and so compasse Gods Altar, *Psal.* 26.6. and *Solomon* tels us we must take heed to our feet when we enter into Gods house, *Eccles.* 5.1. and bethink our selves of the majesty and greatnesse of that God before whom we present our selves, and of our own vilenesse, that are but dust and ashes, *Gen.* 18.27. nay, which is worse, unclean and filthy persons, *Isa.* 64.6. unworthy to stand before a God that hath pure eyes: and the Apostle tells us of superfluity of naughtinesse that must be laid aside, when we come to hear, that we may receive the word with meeknesse, *Jam.* 1.21. into an honest and good heart, *Luk.* 8.15.

3. Preparation to publique duties.

Meditati-

Meditations by which we muſt prepare our hearts in our private exerciſes of reading Gods word and prayer, much more in theſe which are more ſolemn and publike. *Again*, hearing of the word without recordation, meditation, and particular application after we have heard, profits not much more then our meats do without digeſtion. Adde unto all theſe, inſtructions to the family: Works of mercy in viſiting of the ſick, comforting the afflicted, relieving the poor, &c. and we ſhall find little ſpare-time left on the Lords day, for other then religious and holy employments.

4. Recordation and application afterward.

5. Inſtructions to the family.

6. Works of mercy.

As for the objection that the Jews are preciſely reſtrained from going out of their places to gather Manna on the Sabbath day, or kindle a fire throughout their habitations on that day, *Exod.* 35. 3. For the reſtraint from going out to gather Manna, we know that muſt needs be taken away when Manna ceaſed, and bound the Jews no longer, who had liberty otherwiſe not only to go out of their places, but to go ſmall journies on the Sabbath daies, as appears, *Acts* 1. 12. As for the inhibition to kindle a fire on the Sabbath day, ſome conceive it reſpected only the building of the Tabernacle, which work though God would have haſtned, yet he would not have the reſt of the Sabbath violated for the furthering thereof, not ſo much as a fire kindled in any of their tents about that work, to which they alleage, that charge of building the Tabernacle, and of

49.

forbidding work on the Sabbath day, go both together, both Gods direction to *Moſes*, *Exod.* 13. 11, 13. and in the delivery thereof to the people, *Exod.* 35. 2, 3, 4. Howſoever that inhibition of kindling fire was but temporary during the Iſraelites peregrination in the wilderneſſe.

50. Reſtraint from kindling a fire on the Sabbath was but temporary.

1. It hath not the form of a continuing ordinance.

2. It croſſeth our Saviours rule, The Sabbath was made for man.

3. The looſing of a beaſt on the Sabbath, allowed.

4. Chriſt was at a great feaſt on the Sabbath, which could not be without a fire.

The reaſons by which it appears that this reſtraint of kindling a fire on the Sabbath day was only temporary, are theſe. *Firſt*, we find not the uſuall clauſe which is added in moſt ordinances, which were to continue, added in this reſtraint, that it ſhould be obſerved throughout their generations. *Secondly*, this ſeems to croſſe our Saviours generall rule, *Mark*, 2. 27. That the Sabbath was made for man, and not man for the Sabbath; he means for mans comfort and refreſhing, for which kindling of fire and dreſſing of meat may be, and are in a ſort neceſſary. *Thirdly*, our Saviour allows the looſing of a beaſt from the ſtall, and leading of him to the water on the Sabbath day: now we know, the beaſt might be provided for by ſetting water in the ſtall overnight, which would refreſh it ſufficiently, and better then meat dreſſed overnight could comfort many men. *Fourthly*, we find our Saviour preſent at a great feaſt, *Luk.* 14. 1. where many, and it ſeems perſons of quality, *verſ.* 7. 12. were bidden: now it is very unlikely that the proviſions for that feaſt were dreſſed over night; and if it were dreſſed on that day, neither would

would the Phariſee have permitted, nor our Saviour have countenanced the dinner with his preſence, if dreſſing of meat, kindling of fires on the Sabbath day, had been forbidden by the law. Now why the dreſſing of Manna, while the Iſraelites were in their peregrination in the wilderneſſe was forbidden, though the dreſſing of other meats might be allowed afterwards, there may be ſome reaſon given. For Manna it may be might be as good and comfortable eaten cold as hot, and the preparing overnight, might be no inconvenience at all; howſoever it is out of queſtion that in that unſetled condition of the Iſraelites wandring in the wilderneſſe, when they were enforced to pick up fewell, where they could get it, baking and boyling muſt needs be more troubleſome and laborious then it was afterwards in *Canaan*, where being ſetled in their dwellings, they had all things whereof they were to make uſe for ſuch works provided and ready at hand.

51. Howſoever ſuch ſtrictneſſe of reſt was not required of them by the fourth Commandement.

But to conclude, ſuppoſe the ſtrictneſſe of the reſt unto which the Iews were bound, to have been as great as they imagine, it muſt needs be granted that there is no clauſe in the fourth Commandement that enjoyns it, which requires no more then a reſt from our ordinary ſecular employments, that we may be at leiſure to attend wholly upon the duties of religious worſhip, that we conſecrate the whole day unto God, as the words of that law do

cleerly expreſſe it. So the reſt of the laws that enjoyn ſuch ſtrictneſſe of reſt being taken away, the fourth Commandement may remain fully in force in every clauſe of it. And (as it hath been already intimated) it concerns us to take ſpeciall notice of Gods expreſſion, [Six days ſhalt thou labour and do all thy work] by which he can mean nothing elſe but the works of our particular callings, which only may be properly called our works: for there be generall works which be proper to all callings, and ſubordinate thereunto, as to eat and drink, and to cloath our ſelves, and to make uſe of the reſt of the comforts of this life, by which we are ſtrengthned and enabled to labour in our particular callings. Theſe cannot properly be called our works, and are as well to be done on the Sabbath as on other days, with this difference only, that whereas they are done on other days to enable us to labour, they are to be done on the Sabbath to ſtrengthen us to holy duties.

52. Theſe reaſons which we have laid down before, amount to little leſſe then a Demonſtration, that the reſt of the Sabbath muſt be the reſt of a whole day, or the ſeventh part of the week, which we Chriſtians have both as much cauſe, and as much need to conſecrate unto God as ever the Iews had in times paſt. And that we may do it with as little detriment to our ſelves in our ſecular affairs, and with as much aſſurance to have our labours of ſix days

ſo

ſo bleſſed, that they ſhall be ſufficient for the diſpatch of our needfull employments, is evident by the reaſon which is annexed to that Commandement, which proves it by the creation of the world by God in ſix days, a ground of faith which concerns us as well as the Iews. Wherefore ſeeing we have as great reaſon, as great helps, and as great encouragements by the aſſurance of Gods bleſſing upon our ſix days labour, to ſanctifie an entire day of holy reſt unto God, as the Iews had; And ſeeing the expreſſe words of the law appoint the whole day to be conſecrated unto God, why ſhould not we take our ſelves to be as ſtrongly bound as the Iews were to the keeping of the holy reſt of this whole day, which we call the Sabbath, ſeeing there appears no ſufficient reaſon why we ſhould judge any jot or title of this law to be taken away? For as for thoſe allegations, that the reſt of the Sabbath was a type of Chriſts reſt in the grave, and a part of the Iewiſh bondage, how little force they have, we have ſhewed before.

53. Now then if it evidently appear to all that will conſider things with any indifferency, by all that we have ſaid, that neither the reſting from our labour one day in ſeven, nor the continuing of that reſt for the whole day, nor yet the ſtrictneſſe of any reſt enjoyned by the fourth Commandement, are either as ceremonious, or upon any other ground to be altered: neither that the particular day of reſt

which now by Christs resurrection is altered from the last to the first day of the week, is there commanded, otherwise then in a generall rule equally communicable both to the Iewish and Christian Sabbath, there appears no necessity of granting any thing to be mutable in this fourth Commandement more then in any of the laws of the Decalogue.

54. It hath been intimated before, that mens mistake of the right interpretation of the fourth Commandement, hath been a great occasion of questioning the perpetuity and immutability of the morall law; and of how dangerous consequent it is to admit that there is any thing mutable therein, experience teacheth us, when we find how ready men are to embrace and hold that dangerous errour of casting aside the whole law, and that so far as to deny it to be a rule of direction unto us Christians in the course of our practice, whereby they open a wide gap to all licentiousnesse, and by that means overthrow the very life and power of godlinesse, to the high dishonour of God, and to the extream perill of their own souls: so that we see how neerly it concerns all such as have any true zeal for the furthering of Gods honour and their own salvation and their brethrens, to endeavour by all the means that they can, the establishing and maintaining of this truth, that the morall law given by God to *Adam* in the beginning, and renewed afterwards by *Moses* upon mount *Sinai*,

Sinai, is an everlasting rule left by God unto his Church for the right ordering and guiding them in all their ways.

55. The premises then being duly weighed and layed together, we have a sufficient ground to argue in this manner:

All the laws written in the Decalogue are morall and immutable in all things.

But the fourth Commandement concerning the observation of the Sabbath day, is one of the laws of the Decalogue.

Therefore this law of the Sabbath is perpetuall and unchangeable in all things which are concerned therein.

And so much concerning the morality and perpetuity of the fourth Commandement in the Decalogue by way of digression.

SECT.

Sect. IV.

A continuation of the consideration of the rest of the Laws recorded in the Scripture, with such instructions as may be drawn from them.

1. HAving now established the perpetuity of that Law which we call Morall, in all the Commandements thereof, it is time to returne to that from which we digressed; namely, the delivering of rules for our direction in drawing out observations from the Laws recorded in Scripture for our instruction, and there being three kinds of these Laws, Morall, Judiciall, Ceremoniall, (as we have shewed before) of these the Morall law comes first to be considered. Now, that Law being given to *Adam*, the roote of mankind, and that not so much to his person, as to the nature of man, which was wholly in him, when he received this Law from God; and consequently binding all those who are partakers of that nature, it must needs be acknowledged that whatsoever commands we find therein, we must guide our selves by, as the rule of our practice. Which that we may the better doe, it will be needfull to lay before us some rules, that may direct us in the right interpretation of these Commandements.

2. All duties to God, and man are commanded in the Morall Law.

Before we give these rules it will be necessary to lay before us this evident ground of truth, that

that theſe ten words, (as they are called) compriſe all the heads of duties to be performed both to God, and man. This is clearly manifeſted by our Saviours anſwer to the Lawyer that tempted him, *Luke* 10.26. enquiring what he might doe to inherit eternall life, to whom Chriſt replies, that whatſoever duty was needfull to the attaining thereof, was to be found in the commandements, where he wils him to ſeek it. Now theſe precepts being delivered in ſuch briefe expreſſions, as they are, it muſt needs follow that every one of the tearms in them muſt needs be of exceeding large comprehenſion.

3. Rules for interpreting the Law.

1. *Rule.* All the Commandements forbidding any ſinne command the contrary duty, and commanding the duty forbid the oppoſite ſin.

Firſt therefore, whereas we find theſe Laws of the Decalogue penned, ſome in the form of a commund, and moſt of them in the forme of a prohibition, we muſt conceive that under every command there is implied a prohibition of whatſoever is contrary to what is commanded, and in every prohibition a command of all duties oppoſite to that which is forbidden. For example; in the ſecond Commandement, which under the name of Images, forbids the inventing or uſing of any form of worſhip of mans deviſing, there is withall commanded the worſhip of God according to his own will in the uſe of the ordinances preſcribed, and warranted by his Word, as prayer, and hearing of the Word, receiving the Sacraments, &c. And in the third Commandement, under the prohibition of taking Gods name in vaine, is commanded

manded the taking up of it with all holy reverence and feare.

4.
2. *Rule.* The Law besides the outward act requires the obedience of the heart;

Secondly, under the name of any duty commanded there is required not only the performance of the outward act of that duty, but withall the inward obedience of the heart to the Law which requires it, *Rom.*6.17. and the letting out of all the affections of the soule in the performance of it, as *Psal.*119.167. the Prophet professeth that his soul had kept Gods Testimonies, and that he did love them exceedingly: whence it is that both our Saviour Christ, and his Apostles after him, both compriſe all duties commanded in the Law under the name of Love, being an affection of the heart, and tell us that the holy affection of love is the fulfilling of the Law, *Rom.*13.10. implying that whatsoever the act be, which we perform, yet if it proceed not from that holy disposition of the heart, it is not answerable to the Law. Againe, together with the duty commanded in any Law, there is required the use of all helps, and meanes which may further us thereunto; on the other side, where any sinne is forbidden, there the inward roote of that evill, even as far as the originall corruption and Propension of the heart thereunto, with all the evill thoughts, and motions of the minde that flow from thence, are forbidden. Thus our Saviour interprets murther to reach not only to the outward violence done to the person of our neighbour, but to the hating of them inwardly

And the use of all helps to any duty commanded;

And forbids the originall corruption of the heart with all motions flowing from thence.

wardly in the heart, yea, even to raſh, and unadviſed anger towards him. And he extends adultery as far as the luſting after a woman in ones heart, *Mat.*5.22,28.

In the *Third* place take ſpeciall notice of the names which God gives unto every ſinne forbidden in the Law, by which we may eaſily judge, both how God himſelfe values it, and how he would have us to value it. As in the ſixth Commandement, where he forbids anger, and malice, he calls them murther: In the ſeventh, where he forbids luſt, and wantonneſſe, he calls them adultery: In the eight, where he forbids idleneſſe, fraud, mercileſneſſe to the poore, he names them all theft. Now God we know is the only impartiall Judge of all things, and we are ſure he ſpeakes of things as he iudgeth of them, and conſequently ſeeing he calls the thoughts and motions to ſinne, by the names of the acts of it, we learne ſo to judge of our ſins, not as the world judgeth of them, but as they are weighed out unto us by the balance of the Sanctuary, not ſmall, and ſcarce worthy the obſervation, but foule, and abominable. Thus whereas men think vaine thoughts ſcarce worthy the leaſt cenſure, *David* hates them, *Pſal.*119.113. and whereas we take no notice of idle words, our Saviour tells us we ſhall anſwer to God for them, *Mat.*12.36. This valuing and eſteeming of ſinne according to the foulneſſe of it, as it is juſt in it ſelfe, ſo is it of ſingular uſe unto us, as well to make ſinne ſo hate-

5.
3. We muſt judge of ſins as God in his Law judgeth of them; anger is murther; luſt, adultery, &c.

Which will move us,
1. To tremble at motions to sinne.
2. Loath our selves.
3. To esteem and embrace Christ.

hatefull unto us, that we may flie from it as from a Serpent, trembling at every motion, or allurement thereunto; as also to bring us to an abhorring and loathing of our selves, *Ezek.* 36.31. and lastly to raise up our hearts to an high esteem of Jesus Christ, hungring and thirsting after him, and admiring and adoring the riches of Gods mercy in giving him out of his free love to be a meanes of purchasing our peace, and taking away from us the guilt of so many foule and abominable transgressions.

6.

4. *Rule.*
1. In respect of the authority, all Commandements are equall.
2. In respect of the object, the Commandements of the first Table are greatest.

A *Fourth* direction for the making a right use of the Morall Law, is to consider the force, and weight of every Commandement thereof, wherein we are to take speciall notice of three things. *First*, that in respect of the authority that commands, all the Laws are equall, as S. *James* tels us, *James* 2.11. upon which ground he infers in the same place, that whosoever offends by transgressing of any one of these Laws, is guilty of the breach of all the rest, because he offends against that authority by which all those Laws are established. In the *second* place, in respect of the objects of the duties commanded in that Law, the Commandements of the first Table are of greatest importance, according to our Saviours owne determination, *Mat.* 22.38. because the services therein required are more immediately directed unto God, and consequently his honour is more immediately concerned in them, then in the duties of the second Table, in the observ-

ing

ing whereof, although we honour and ſerve God, yet our ſervices therein are immediately directed to men. Conſequently, infidelity, love, feare, and dependence on the creature, we are to abhorre as the ſins of the higheſt nature, by which above all others God is moſt diſhonored, although the world judge of them farre otherwiſe. *Laſtly*, the negative Commandements bind us more ſtrongly then the affirmative, in this reſpect, becauſe the negative oblige us alwaies, and to all times (as a man is not to commit Idolatry, to blaſpheme Gods name, &c. at any time) whereas the affirmative Commandements, although they bind us alwaies, yet they bind us not to all times, as though one is ſtill bound to pray, heare, &c. yet he is not found to perform them at all times.

3. The negative binds more ſtrongly then the affirmative.

Fifthly, although we find not the promiſes of rewards and mercy, and threatnings of wrath, and vengeance expreſſed in every Commandement, and annexed thereunto, yet that which we find expreſly ſet down in ſome of the Laws, we muſt underſtand, and conceive to belong to the reſt of the Laws, in which there is no ſuch thing expreſſed, even a curſe denounced againſt every one that confirmes not all the words of the Law, (that is, every Commandement, and every duty required in any one of them) to doe them: And a bleſſing promiſed to the keeping, and yeelding obedience to the whole Law. Both which we muſt not limit

5. *Rule.* The promiſes and curſes belong to every Law, although they be not expreſſed.

And are not only temporary, but ſpirituall and eternal.

mit (as ſome doe) to outward and temporary bleſſings, and curſes, but muſt extend beyond them to thoſe which are ſpirituall, and eternall, even the powring out of the full meaſure of the wrath of God upon the body and ſoule of every perſon who is a tranſgreſſour of the Law, and that to all eternity; and the rewarding of every man that yeelds ſincere and conſtant obedience in every thing which the Law requires, with all manner of bleſſings upon ſoule and body for evermore.

6. *Rule.*
Yet they muſt not be the ground of obedience;

Sixthly, all thoſe premiſes of bleſſings and threats of curſes, be annexed to the whole Law, yet our ground of yeelding obedience to that Law muſt not be ſo much either the hope of the one, or feare of the other, (although by reaſon of the infirmity of the fleſh, both for the awing, and quickening of our hearts, we may make profitable uſe of both, with the Prophet *David*, *Pſal.* 119, 120, 166,) as the ſubmitting of our ſelves to the righteous, and holy will of God, whoſe we are wholly, and therefore owe unto him, all that we can doe with our beſt abilities, whence the *Pſalmiſt* preſents his earneſt requeſt unto God, to teach him to doe his will, *Pſal.* 143. 10. that is, both what God wills, and becauſe he wills it. And the way to intereſt our ſelves in Gods Promiſes, is (as the Apoſtle tells us, *Heb.* 10. 36.) The doing of his will. Indeed as the Lord is our God, by the ſtrongeſt, and juſteſt of all titles, both becauſe we are his creatures, and beyond that,

But ſubjection to the authority that commands,

his

his redeemed ones, ſo the manifeſting of his will unto us, either in his Law, what he would have us to doe, or in his diſpenſations towards us, what he would have us to be, ought to be the ground of our ſubmiſſion, both to doe what he commands, and to be what he ordaines concerning us, in the courſe of his Providence. Upon this ground it is that as well thoſe glorious works, done according to the rules of morall honeſty, by the heathen, who neither knew God, nor his Law; As alſo, the like actions done upon the ſame grounds by many amongſt us, that carry the name of Chriſtians, cannot poſſibly be accepted by God, becauſe though thoſe things done, be the ſame that he commands in his Law, yet the will and command of God, is not the ground upon which they are done, but rather a reſpect to civill honeſty, and often a deſire to honour our ſelves by conforming thereunto, ſo that (to ſpeak truth) we doe therein not ſo much the will of God, as our own will.

For want whereof all works though never ſo ſpecious are abominable.

Seventhly, the method and order in which God delivers his Law unto us muſt not be neglected. For inſtance, in the preface of the Law, God before he gives any one Commandement, ties before us the intereſt that he hath in us, that he hath purchaſed us to himſelfe, and therefore we are his, and conſequently to be ordered and diſpoſed by him, according to his own will. This method teaches us a leſſon, without which no ſervice of ours is accepted, that all

9.

7. *Rule.* Take notice of the method of the Law.

our services must be tendred unto God as duties, as we are taught to doe by our Saviour himselfe, *Luk.*17.10. which as it reserves unto God the honour of his free grace, when he rewards our services, for which he owes us nothing, seeing they are all but debts, and duties, so withall it takes away all our boasting, even in our best services.

10. *Againe*, when God begins his Law with that Commandement to have the Lord for our God, it teacheth us to lay that for the foundation of all duties of obedience, that we have avouched the Lord to be our God. This method *Ioshua* observes in renewing the Covenant betwixt God and his people, immediately before his death, *Iosh.*24.15. putting them first to choose what God they will serve, which when they had done, then he presseth them with the duties of his service, *verse* 22.23. And indeed this is the most effectuall of all motives, both to draw us on to all duties of obedience, and to hold us fast to continue therein, that they are services to that God whom we have chosen and set up to our selves for our God. Neither can there be an higher aggravation of any sinne against God and his Law, then this, that we have thereby in a sort cast off Gods yoke, and denied the Lord to be our God.

11. This foundation being once laid, that we have advanced, and set up the Lord to be our God, the Lords next care was in the second Commandement, to prescribe the meanes by which

which we may hold communion and fellowship with him, which he appoints to be only in such ordinances as himselfe hath established, and no other way expecting blessings from him, and tendring our services to him in them alone. In the third Commandement, God requires us to make publike profession of this Covenant that we have made with God, but still in sincerity and uprightnesse of heart, alwaies mentioning his name, whether by way of attestation in an oath, or upon any other occasion, with such reverence and feare as becomes the Majesty of so great and holy a God. The fourth Commandement appoints the time, not only of meeting together in publike, for Gods worship, but besides that of sequestring our selves from al worldly employments, that we may enjoy an holy communion with God, in those things that are spirituall and heavenly.

The same method that the Lord useth in setting down the Commandements of the first Table, he observeth in ranking the Laws of the second. *First*, he establisheth authority, which is the bond, and foundation of civill society, in the fifth Commandement. *Secondly*, he provides for the safety of mens persons, forbidding murther, or any wrong or hurt tending thereunto, in the sixth. *Thirdly*, in the seventh Commandement, under the name of adultery, besides the prohibiting of all uncleannesse in the propagation of posterity, the Lord forbids

the inordinate use of any creature, as meats, and drinks, &c. *Fourthly*, the eight Commandement provides for the support of community by honest labour, and discreet and charitable distribution (after the necessities of our selves, and ours are supplied) of the profits of our labours for the relieſe of our neighbours wants. *Fifthly*, in the ninth Comandement God establisheth truth among men, without which commerce in civill society cannot stand. *Lastly*, in the tenth he settles propriety in such things as God by his dispensation hath shared and allotted out unto every man apart, so that no man may so much as in his thoughts reach out after any thing that an other man possesseth by a just title, but may content himselfe with his own portion.

13. *Eightly*, whereas the Laws of men bind us only by the power of the authority that commands, (or though to that indeed for conscience sake of that Law of God, by which authority is established) the Laws of God bind the conscience immediately by themselves, and not only by the power of the commander. So that those Laws which are given by God, being once made known unto us, we are bound to acknowledge them to be just & holy, (as the *Psalmist* doth,) *Ps.* 119.39.128,140. as manifesting the will of God which is the rule of righteousnes and holines, & upon that ground to embrace them, and submit unto thē, & to esteem our selves unrighteous, and wicked, if we swerve from them. But

8. *Rule.* The Laws of God, and they only, bind the conscience.

as for the laws of men, though we are bound to ſubmit unto them, becauſe they have upon them the ſtampe of that authority, which God hath eſtabliſhed and ſet over us, yet neither are we bound to judge the Laws themſelves to be righteous, and holy, nor conſequently to eſteeme our ſelves unholy and wicked if we yeeld not obedience unto them, unleſſe withall we deſpiſe that authority that commāds them, or be an occaſion of diſturbing the publike peace, for the conſervation whereof the authority, and power of the Magiſtrate was ordained.

14. *9. Rule.* Our ſubjection to the law muſt be, 1. Voluntary. 2. Upon knowledge.

Laſtly, the obedience which the Lord requires of us unto this Law of his which we call Morall, muſt neceſſarily have theſe foure conditions. In the *firſt* place our ſubjection therunto muſt be every way free, and voluntary, ſuch as the Prophet *David* profeſſes his was, *Pſal.* 119.30,173. In the *ſecond* place that it may be ſo, this free choice of ours muſt bee firmely grounded upon the cleare, and diſtinct knowledge, of the juſtice and equity, *Pſal.*119.128. of the purity and holineſſe, *Pſal.*119.140. of the abſolute perfection, *Pſal.*19.78,119,96. yea, farther of the goodneſſe of thoſe Laws, and judgements, *Rom.*7.12.16. *Pſal.*119.39.

3. Conſtant and perpetuall.

Thirdly, this obedience muſt be conſtant, both in the duration of it for ever, *Pſal.*119.112. and in the continuation of it without interruption, *Pſal.*119.117. and that not onely in our ſteps, (which yet we muſt deſire to have

well ordered, *Psal.*119.133.) but in the whole course of our waies, *Psal.*119.5,59. *Fourthly*, our obedience to this Law if it shall be accepted, requires two qualifications: *first*, that in the practice thereof we put forth the uttermost of our strength and abilities of our soules, with holy *David*, *Psal.*119.34,106.131. which God requires, *Deut.*10.12,& 11.13. *Secondly*, that we mixe it with faith, without which, it is impossible to please God, *Heb.*11.6. and love, which is the fulfilling of the Law, *Rom.*13.10.

4 Exercised,
1. With all our strength.
2. Mixed with faith, and spring from love.

15. Now let all that we have spoken be laid together: *first*, that the Law is of so large extent, that it regulates not only mens outward actions, but besides the very inward thoughts of the heart, and that so far that it prescribes a rule to the very first motions that arise therein, though they be not seconded either with deliberation, or consent; nay, beyond all that it exacts rectitude & uprightnes in the very frame and disposition of the heart, commanding not only consent unto the law, but withall practice answerable to the rules thereof. *Secondly*, that it strictly requires the putting forth of all the strength, and the utmost ability of all the faculties of soule, and that in every part of obedience, yea and so far that it requires, that both in the substance of the duty, and in the manner of performance, and in the end at which we aime, we come fully home to that measure of perfection, that the law requires. And *Lastly*, that it laies an everlasting curse upon every one

that

that comes short of the full performance of every thing contained in the law. Let (I say) all these be laid together, and seriously pondered in the heart, and it will easily be discovered, that, considering the weaknesse of our present condition, by which the fulfilling of the law is made utterly impossible to us, one of the principall uses of the law must needs be that which the Apostle saies before us, *Gal.*3.24. to be a Schoolmaster to lead us and drive us to Christ, to seek from him that righteousnesse which may justifie us before God, which we have not in, or of our selves, and that satisfaction by which he fully discharged our debt, which he took upon himselfe, when he made his soule a sacrifice for our sinnes, and thereby wholly freed us from that curse of the law, which our disobedience thereunto had brought upon us.

16. A double use of the morall law. 1. To be our guide, and rule to walk by,

So then wee see that the morall law hath a double use unto us: The *first* to serve for a rule to guide us in the whole course of our practice, (in which respect holy *David* used it as a lanthorn to his feet, and a light unto his steps, *Psal.*119.105.) unto which we are to come as neare as possibly we are able, considering our waies that we may turne our feet to Gods testimonies, *Psal.*119.59. and using our uttermost endeavours to make our practice fully conformable thereunto; laying those judgements alwaies before us, *Psal.*119.30. calling our selves daily to account, and laying

all our actions to that perfect rule which will eaſily diſcover unto us our errours and failings in all the courſe of our converſation, which when we have bewailed in the bitterneſſe of our ſpirits, and taken ſhame to our ſelves for our groſſe and manifold neglects, our hearts are kept in a low frame, and we are fitted to walk humbly before our God with reverence and holy feare, and in all meekneſſe towards our brethren, and are withall moved to engage our ſelves by new purpoſes and promiſes, to walke more faithfully, and watchfully with God for time to come. The *ſecond* uſe of the Morall law unto us, is, to ſhew us the great need of Chriſt by whoſe righteouſneſſe only (and not by our own) we are juſtified before God, and by his ſatisfactions and ſufferings are delivered from the wrath to come: By the conſideration whereof we are brought to prize and value Chriſt above all things in the world, to uſe all endeavours to get a ſure intereſt in him, although it ſhould be with the loſſe of all things beſides, and to cleave faſt unto him who is our life, living in him by faith, (as the Apoſtle ſpeaks, *Gal.*2.20.) giving up our ſelves to live wholly to him, who hath died for us, and redeemed us unto himſelfe, that we might ſerve him in holineſſe all our daies.

2. To ſhew us the great need of Chriſt, and to drive us to him.

17. Of Laws ceremoniall.

Thus farre then of the Morall law, and the uſe thereof; the next kind of laws which we are to conſider, are thoſe which we call Ceremoniall, becauſe they preſcribed the rules of thoſe ceremonies,

ceremonies, which God appointed to be uſed in his worſhip by the Jews untill the coming of Chriſt, of whom many of them were ſhadows. Now although all thoſe rites and ordinances are by Chriſts cóming wholly taken away, ſo that we are no longer obliged to obſerve any of them in the worſhip of God, nor indeed can uſe many of them, without the denying of Chriſts comming in the fleſh: notwithſtanding ſeeing it hath pleaſed the Lord to leave both them, and the Judiciall laws upon record, amongſt thoſe holy writings which he hath thought fit to preſerve, and to commit unto the Church to be kept for poſterity, to the end of the world; we cannot conceive that he hath taken ſo much care to preſerve them in vaine, nor indeed for any other end then that which is the ſcope of the reſt of the Scriptures, that they might be for our learning and inſtruction. What inſtructions therefore we may gather to our ſelves by reading theſe laws, we are now to conſider. And that the rather, becauſe many men upon this opinion and ſuppoſition, that theſe laws are now utterly aboliſhed to us Chriſtians, either totally neglect the reading of thoſe books, as containing thoſe things that concerne them not, or at leaſt read them in ſuch a perfunctory manner, without ſearching into them, that they receive no profit, nor inſtruction by them at all.

That we may therefore ſhew what inſtructions the reading of the ceremoniall law may yeeld

Now wholly taken away in uſe of them.

Yet may they be of uſe to us in reading them.

18.

1. In that they were ſhadows of Chriſt, it proves that from the beginning there was no ſalvation but in his name.

yeeld us, we must *first* take notice that these ceremonies may be ranked under two heads; For they are either figures that represented to the Jews Christ to come, as did their Passeover, sacrifices, scapegoat, &c. or they were outward shadows of inward sanctification, such as were many of their washings, separating, and cleansing of leapers, &c. As for the former sort of these, which under divers types point us out Christ to come, we are more particularly to observe that they represent him as a sacrifice for sin, a lamb slain from the beginning of the world; the scape-goat sets out the fruit of his suffering, the utter removing from us, carrying away our sins into the wildernesse, that they may never appear nor be remembred against us any more: the like representations we have in many of the rest. By which we learn that as from the beginning there was no other name by which men might be saved but only the name of Jesus Christ, promised to our first Parents, expected by the Patriarchs, and both to them after they were formed into a state, represented many ways although under figures and shadows, so they were to expect salvation by him no other way but by his death, nor any other salvation then by taking our sins upon him, and thereby making our peace with God his Father. This consideration is a great means to strengthen our faith, when we are compassed with so great a cloud of witnesses, testifying that truth which we

- believe,

believe, in all ages from the beginning.

The *second* sort of ceremonies are such as are under the figures of washings, legall separations and purifications, and the like represented to the Iews, that inward purity and cleansing of the heart, which God requires in all his people, especially those that draw neer unto him in the performance of such duties of his worship as he hath commanded: unto this the Psalmist alludes in that expression of his, *Psal. 26. 6.* as likewise doth the Prophet, *Isa. 1. 16.* Now although we are freed from those outward ceremonies & the observation thereof; notwithstanding, seeing we are every way as much bound as the Iews ever were, to labour after inward holinesse, and the cleansing of our selves from all filthinesse both of the flesh and of the spirit, and the keeping of our hearts and consciences pure and undefiled, we may and ought by the reading of these laws to be stirred up to the practice of that inward duty of sanctification, which those outward ceremonies represented; especially when we draw neer unto God in those holy exercises of prayer, that we may lift up holy hands, as we are exhorted, *1 Tim. 2. 8.* and in hearing, purging out of all naughtinesse and superfluity of maliciousnesse, as we are warned, *Jam. 1. 21.* that we may receive the word with meeknesse, into honest and good hearts, *Luk. 8. 15.* in which only it is fruitfull, and so in other like duties.

19.

2. As under legall washing sanctification is shadowed, we are taught to cleanse our selves in drawing neer unto God.

In

20. 3. The burthenſomneſſe of thoſe ceremonies may encourage us to more cheerfulneſſe in our more eaſie ſervices:

In generall all thoſe ceremonies of what kind ſoever, whether types of Chriſt, or ſhadows of inward holineſſe, being every way ſo burthenſome, as Saint *Peter* affirms, *Act.* 15. 10. both in reſpect of toilſome labour, and of the great charges and expence about them: And when all was done, being ſo dark and obſcure that the Children of *Iſrael* could not look unto the end of that which is aboliſhed, (as the Apoſtle ſpeaks, 2 *Cor.* 3. 13.) that whole frame of ſervice and worſhip wherein the Iews were exerciſed, being compared with thoſe ordinances which Chriſt hath left unto us, ſo eaſie, ſo cheap, ſo few in number, and yet ſo plain, that now we behold as with open face the glory of the Lord, 2 *Cor.* 3. 13, 14. the reading of that law of ceremonies, and the comparing of their manner of worſhip in them with ours, may teach us two things: *Firſt*, to raiſe up our hearts to a thankfull acknowledgement of Gods great mercy to us, who hath been pleaſed by Ieſus Chriſt, to take off that heavy yoke from our ſhoulders, and to ſet us at liberty in compariſon of them, *Galat.* 5. 1. which ſhould be a great inducement unto us, not only to bear, but to take up that eaſie yoke (as he himſelf calls it, *Matth.* 11. 29.) and to be conſtant in the cheerfull uſe of thoſe holy and quickening ordinances, which Chriſt hath left unto his Church, and that without any wearineſſe at all, or any murmuring at our condition.

Acknowledging thankfully the liberty purchaſed to us by Chriſt;

Secondly,

Secondly, ſeeing thoſe laws had no more but ſhadows of good things to come, but had not the things themſelves, as the Apoſtle ſpeaks, *Heb.* 10. 1, and even thoſe ſhadows too, but in carnall ordinances, as they are called, *Heb.* 9. 10. whereas we now have the things themſelves, and thoſe alſo repreſented unto us in a more ſpirituall way: Let it be in the reading of thoſe ordinances, and comparing them with the writings of the Evangeliſts and Apoſtles (wherein both Chriſts himſelf, and the things freely given us by God in him, are ſo fully and clearly ſet before us, that he that runs may read them) be an effectuall means to move us to reflect upon our ſelves, that bewailing our blindneſſe in ſo clear a light, ſhining our unto us like the Sun in his ſtrength, and our deadneſſe of heart in the uſe of theſe ſpirituall and quickning means which the Lord hath ſo graciouſly afforded unto us, we may with all earneſtneſſe and conſtancy labour to attain to a greater meaſure of knowledge, faith, and of every other grace, and unto more fruitfulneſſe in every good work, eſpecially unto more life and fervency of affection in the duties of Gods worſhip.

21. And bewailing our blindneſſe in this cleer ſunſhine of the Goſpel,

May be ſtirred up to labour for more knowledge as having more effectuall means to obtain them.

One thing more it may be fit for us to take into conſideration in the reading of the ceremoniall law, which is this; Howſoever thoſe ceremonies be aboliſhed, yet whereſoever they are directed to an end, which is common to us with them there, though we obſerve not the ceremony

22. 5. Though we uſe not the ceremonies themſelves, yet we may draw rules from them for our direction.

ceremony it self, yet we from them draw a rule which may be of use unto us in the duties of our worship: As for example, our Ordinances and the Jewish agree in this, that as they are holy, so they ought to be kept holy, and free from pollution, by excluding unclean persons from the use of them. The care of this under the law was committed to the Priests who had the charge of the holy things, and are therefore justly taxed for neglect of their duty in not keeping strangers and uncircumcised persons from the sanctuary, & from those holy things that were offered therein, *Ezek.* 44. 7, 8. Now seeing our ordinances are in all respects as holy as those of the Jews were, the charge of keeping their holy things undefiled, cannot but extend unto us that are Christians. And seeing that charge was part of the office of the Levitical Priesthood, unto which our Ministery under the Gospel succeeds; how can we deny that the care of keeping our Sacraments, and other ordinances from pollution by the promiscuous admission of unworthy persons to partake of them with us, ought to be a special part of the care of the Ministers under the Gospel, as it was of the Priests under the law?

23. Having then hitherto discovered what instructions we may draw out unto our selves from the consideration of the ceremoniall Law in generall, we shall forbear to descend to the scanning of the particular ceremonies prescribed

bed therein, as being a work not altogether so necessary, nor altogether suitable to that brevity that we aime at in this short Treatise. Thus much only is fit to be intimated by the way, that where the signification of those ceremonious shadows is plain and evident, it will be both a delightfull and profitable exercise, to take speciall notice both of the things signified by them, and of the shadows themselves that represent them.

24. Of the Judicial laws given by *Moses*,

In the last place we are to take into consideration those laws which we call Judiciall, given by God unto the Iews for the ordering of their civill State, which are but deductions out of the morall law applied and fitted to the present State of the Iews, and by consequence binding no other State to the observation of them, but that alone; yea now, that State to which they were given is utterly dissolved, quite made void and taken away. Notwithstanding, seeing these laws as well as the ceremoniall, are left upon record unto the Church of God, we are to judge of those as well as we have done of them, that they are preserved unto us for some speciall use (as the Apostle tells us, that whatsoever things were written before time were written for our learning, *Rom.* 15. 4.) the rather, because we know that God hath suffered some writings of holy men, as *Iddoes* History, 2 *Chron.* 13. 22. and *Enochs* Prophesie, *Jude* 14. to perish, as not seeming them so necessary for the use of the

Which by the dissolution of the Jewish State are made void:

Yet being left upon record unto us, we may draw from them some directions for our selves.

Church, as those books which are preserved and left unto us to this day.

25. Let us therefore enquire what instructions we may gather unto our selves, out of the reading and considering of those laws, which we call Iudiciall, or rules for the ordering of the civill state of the Iews. Not to insist upon particulars, out of the consideration of them in generall there will arise these foure observations: *First*, in that God took so much care for his own people, as not only to give them rules for his own worship, but besides to leave with them directions and laws for the ordering of their civill affairs, we may take notice that even the disposing of civill government belongs unto the Lord himself, by whom Kings reigne and Princes decree justice, *Prov.* 8. 15, 16. and the Apostle tels us, that the powers that be are ordained of God, *Rom.* 13. 1. Neither are the rulers onely from him, but the government also; as they judge by him, so he judgeth among them, *Psal.* 82. and howsoever men seek the Rulers favour; yet every mans Iudgement comes from the Lord, *Prov.* 29. 26.

1. We must acknowledge that God hath a speciall hand in civill government.

26. It is true that in this the Iews had a peculiar priviledge above any nation on the earth, that they had the whole frame of their Civill government laid out unto them by God himselfe, they had not only his Laws, but his Statutes, and his Iudgements too, *Psal.* 147. 20. under which name *Moses* comprehends both the Iudiciall, and Ceremoniall Law,

Law, *Deut.* 5.31. Notwithstanding we have sufficient warrant, that the Lord hath the same care of his Church in any State, that he had of the Jews then; so that the Laws in any Nation, as farre as they are just and equall, are to be esteemed the Laws of God, and the judgements executed by them, come from the Lord. Whence we are taught, as to pray unto God for those that are in authority, that we may lead a peaceable life under them, 1 *Tim.* 2.2. So when Rulers so governe, that the righteous may flourish in abundance of Peace, (as it shall be in Christs Kingdome, *Psal.* 72.7.) that they that doe well may have praise, and wrath may be executed upon those that doe evill, *Rom.* 13.3,4. the honour and praise for such agreement must be returned to God alone.

A *Second* Rule that we may frame unto our selves out of the consideration of the judiciall Law, ariseth from the precedent that God himselfe hath given us, in the framing of that Law; the precepts whereof are but so many deductions out of the Morall law, applied unto that state of the Jews. Whence all law-makers may take a patterne in making their laws, to square them out by no other rule, then that which God himselfe observed in the making of his laws for his own people. So that although states in making their Laws may make use of christian Prudence, in applying them to times, places, persons, and emergent occasions; yet they must be sure that all such laws must have the

27. 2. All law-makers must ground their laws upon Morall Precepts as God doth his.

Morall law for their foundation, which being right and equall in all things, *Pſal.*119.128. is withall the fountaine of all juſtice and equity.

28. 3. Though thoſe laws bind us not in particular, yet they doe in the generall grounds of equity on which they are founded.

A *Third* uſe which we may make of the conſideration of the Judiciall Law, is to ſet it before us as a Rule to guide us by, although not in the particulars thereof in which it is applied to the Jewiſh ſtate, yet in the generall grounds of equity, whence thoſe particulars are deduced, and whereat they aime. For example, the Lord commands his people to make battlements about their houſes, *Deut.*22.8. the reaſon whereof he expreſſeth in the ſame place, was the preventing of danger to mens lives, if any ſhould fall from thence in walking upon the roofe thereof, unleſſe there were ſome ſuch meanes to prevent it. Now although we have no cauſe in building our houſes to build ſuch battlements about them, ſeeing our houſes being not flat-roofed as theirs were, have no ſuch walkes on the tops of them, from which men falling might endanger their lives, yet we are by the ſcope and end at which the law aimes, taught in generall to uſe the beſt meanes to prevent all danger to our neighbours perſon, which our care and providence might foreſee.

29. *Laſtly*, ſeeing we muſt needs acknowledg that there cannot be found ſo exact a Pattern to follow, in eſtabliſhing Government, as is that which the Lord himſelfe framed for his own people,

people, we can doe no leſſe then endevour, to bring our Civill Government as neere as may be unto that, in all Caſes wherin our State, and theirs agree. As for inſtance, whereas the Lord thinks it ſufficient to puniſh ſimple theft with reſtitution of double or foure fold, *Exod.* 22.1. we may doe well to conſider whether our laws be not too ſtrict in puniſhing bare theft, (at leaſt in women) with death without remedy. On the other ſide ſeeing God appoints death to be the puniſhment of adultery, *Levit* 20.10. *Deut.* 22.22. we have juſt cauſe to think our laws defective that paſſe it over with a lighter cenſure. For who can better judge of the quality of offences, and puniſhments fit for the reſtraint of them, then God himſelfe? Neither can we excuſe our ſelves by this, that thoſe laws being Judiciall are now taken away and made voide unto us, ſeeing where our caſe is the ſame (as adultery and theft are the ſame in what ſtate ſo ever) there our rules of judgement in all equity ought to be the ſame.

4. We muſt endeavour to bring our civill government as neere as we can to that pattern.

In generall it will be very needfull to obſerve carefully the equity and righteouſneſſe of all theſe laws, as well Judiciall as Morall, as the *Pſalmiſt* acknowledgeth that all the Teſtimonies which God hath commanded are righteous, and very faithfull, *Pſal.* 119.138. Right concerning all things: *ver.* 128. that we may thence conclude that he is a righteous God whoſe judements are upright, *Pſal.* 119.137. a God without iniquity, juſt, and upright,

30.

5. In thoſe as well as in the Morall laws, we muſt take notice of Gods equity and juſtice.

Deut. 32. 4. and may with the more care and diligence endeavour to bring both our hearts and practise to a full conformity to those just, and equall Commandements, both in our generall and particular callings, seeing the Lord in all his ordinances aimes only at that end, as is evident by all those Laws wherein there is nothing prescribed but equity and justice.

31. Of those subjects or matters which the Scripture handles, we have hitherto considered, what observations we may gather unto our selves out of the works and laws of God which are recorded therein: The rest of the matters which these holy writings hold out unto us, are either principles of faith, or Prophesies of the events which were to befall the Church, or histories either of the state of the Church in generall, or particularly of mens lives and actions, either good or evill. All which we are to take notice of, and of the instructions which may be gathered out of them for use.

32. The principles of faith are plaine.

Now for the *first* of these, which are the principles of faith, they describe unto us both God himselfe, and his Sonne Jesus Christ, and the things which are freely given unto us by God in him, as the Apostle tearmes them, 1 *Cor.* 2. 12. and are for the most part of them expressed in so cleare and plaine tearmes, and therefore so easily understood, according to the literall sense of them, that being in them-

themſelves rules of faith, as the Commandements are rules of practiſe, any man that reads and obſerves them carefully, may eaſily without further direction diſcover what they teach us. Only becauſe they are in themſelves of a ſpirituall nature, things that neither eye hath ſeene, nor eare heard, neither have entred into the heart of man, 1 *Cor.* 2.9. (he meanes a naturall man, who can neither comprehend, nor much leſſe approve them, 1 *Cor.* 2.14.) they need a light above nature, to enable us to comprehend them as we ought. Wherefore we are ſeriouſly to be exhorted, to come to the reading of them with humble minds, wholly laying aſide, and denying our own wiſdome, and with earneſt prayers begging at Gods hand the light of his Spirit, for the revealing unto us thoſe wonderfull Myſteries, (as *David* prayes that God would open his eyes, that he might behold wondrous things out of his Law, *Pſal.* 119.18.) and that not only to diſcover them unto us in a rationall way, but to manifeſt them unto us ſpiritually, that we may taſt, and ſee the things that God hath given us (as the *Pſalmiſt* ſpeakes, *Pſal.* 34.8.) which is the only means to affect the heart, as the ſight of Chriſts day filled *Abrahams* heart with joy, *John* 8.36.

But being ſpirituall, in reading them we muſt

1. Deny our own wiſdome;

2. Beg the help of the Spirit to reveale them to us ſpiritually.

In the *next* place for the Propheſies, (in which the Law with the Sanctions thereof is applied to the ſtate of the Church, as it was in the times of thoſe Prophets) the *firſt* thing

33. In the Propheſies obſerve,

1. That Gods dispensations to his Church are answerable to his Law.

to be observed in them is the answerableness of Gods dispensations in the Government of his people, to the Law that he gave them, whereof the Prophet *Daniel* takes speciall notice, *Dan.*9.13. This observation both justifies God, when he is found, not to goe beyond the conditions of the Covenant, which he hath made with his people, and consequently to be just even in his chastisements and judgements which he brings upon his own, *Neh.*9.33. And besides is a great means to awe the hearts of his servants the more with the terror of Gods judgements, when they observe that Gods threatnings are not vaine words, but are made good in reall performances, as the treading down, and putting away of the wicked like drosse, caused *David* to be afraid of Gods judgements, *Psal.*119.118,119,120.

34.

2. Gods unwillingnesse to grieve his people, forewarning them of the evils to come;

Secondly, in reading those Prophesies, take speciall notice of Gods care of his people, and tendernesse of their good, and unwillingnesse to grieve them, *Lam.*3.33. *Hos.*11.8,9. manifested by sending his Prophets both to reduce them to obedience, by counsell and faire means, from their wicked waies, wherein they walked contrary to God, (as *Moses* tearmes it, *Levit.* 26.23,40.) and withall to warne them of the danger that hung over their heads, if they persisted in their rebellious courses. And indeed upon this ground God justifies both his compassion towards his people, and the righteousnesse of his judgements in taking vengeance

ever

even upon his own people for their rebellions, from which neither experience, nor advice and counsell could reclaim them, nor any other means, but the powring out of the fury of his wrath upon them, 2 *Chron.* 36.15,16,17. which yet withall he doth both in respect to their good, and purging out of their drosse in the furnace of afflictions, *Isa.* 1.15. as also to his own honour, much impeached by his peoples evill courses, 2 *Sam.* 12.14. for which if he should forbeare to take vengeance on them, he might be judged partiall, or an approver of evill like unto wicked men, as God himselfe speaks, *Psal.* 50.21.

And aiming at their good in the judgements that he brings upon them.

Thirdly, the Lord by his Prophets not only denounceth in generall, his judgements against his people for their rebellions against him, but withall foretells the times, the instruments, the manner and measure of these calamities, which he threatens to bring upon then; partly, that they might acknowledge those sad events to be not so much the effects of the power and rage of men, as of the righteousnesse of a just God, rewarding them (as he doth all men) according to their deeds: and partly to assure his People of the certainty of those judgements threatned against them, set out before their eies with the whole manner and order of Gods proceeding therein, with all the events that should follow, as being prepared and decreed by God already. These Propheſies then thus answered with proportionable effects give us

35.

3. In pointing out particularly the kinds, the time, and instruments of such judgements God manifests.

1. That they come not casually, but were the stroaks of his hand.

2. That they were certaine and already prepared.

sufficient ground to conclude, that in the judgements executed by God upon his Church, nothing is left to chance or second causes, but the work is ordered by the wisdome and counsell of God beforehand, (as it was in the crucifying of our Saviour Christ, *Acts* 4.18.) the consideration whereof may both keep us from murmuring either at the instruments, or events of whatsoever befalls us, as it did *David*, *Psal.*39.9. 2 *Sam.*16.10. and besides may raise up our hearts to expect a comfortable issue of the work, how unpleasant soever it seemes at present, because God hath the managing of it, who cannot faile in bringing any work that he takes in hand to a good issue in the end.

36. *Fourthly*, we may observe out of these Propheſies, that in the middest of the Churches sharpest afflictions, wherein God seems to powre out the fury of his wrath upon his people, yet he takes special care of such as are faithfull in his Covenant, whom he makes up amongst his Jewels, *Mal.*3.17. either sparing them in the generall destruction, *Ezek.*9.4. or preserving them like the three Children in the middest of the fiery furnace of affliction, as he did the godly in the Babylonish Captivity, whom he carried out of their own country for their good, *Ier.* 24.5,6. and was a little Sanctuary to them when they were scattered among the Heathen, *Ezek.* 11.16. So that by their own experience they found that promise made good unto them,

4. In these generall afflictions yet God takes speciall care of his faithfull servants,

1. Either sparing them;

2. Or preserving them in the middest of those afflictions that come upon the Church.

Rom.

Rom. 8.28. That all things ſhall work together for the good of all thoſe that love God.

Fifthly, in the Propheſies of Gods judgements threatned againſt his people, we muſt eſpecially obſerve what ſcope the Lord aimes at in the chaſtiſements of his Church, which we ſhall find to be, not to deſtroy it, but to purge it, *Iſa.* 27.9. That when the Droſſe and Tinne are taken away, and purged out, by caſting his people into the Furnace of affliction, that is, when the wicked are conſumed out of the middeſt of them, by the wrath of God, he may reſtore the Iudges as at the firſt, and the Counſellers, as at the beginning, that they may be called a City of righteouſneſſe, *Iſa.* 1.25,26. For which cauſe when he ſmites his Church, he debates with it in meaſure, and ſtaieth his rough wind in the day of the Eaſt-wind, *Iſa.* 27.8. deſtroying not his Church, as he doth her enemies, *verſe* 7. Her he ſmites with rods, but them with Scorpions. So that his people out of experience may truly acknowledge, that God puniſheth them far leſſe then their deſerts. *Ezra* 9.13.

37. 5. Gods ſcope in theſe afflictions is only the purging of his Church.

Sixthly, after God by thoſe ſharp afflictions hath throughly purged his Church, and humbled his peoples uncircumciſed hearts, (in ſuch manner as is expreſſed, *Ier.* 31,18,19.) the Lord will remember his Covenant, *Levit.* 26.44,45. and be jealous for *Zion*, *Zach.* 8.2. and rejoyce over his people to doe them good, *Ier.* 32.41. not only in outward bleſſings,

38. 6. Which when he hath done he returnes to them in mercy.

sings, but more especially in cleansing them from their sinnes, *Ier.* 33. 8. and changing their hearts, *Ezek.* 11. 19. and planting his feare, and writing his Law in them, *Ier.* 31.38, that they shall not depart from the Lord, *Ier.* 32.40. and shall at last be able out of their owne experience to say with *David*, I know that thou in very faithfulnesse hast afflicted me, *Psalm* 119.75. And all this he will doe not for their sakes, *Ezek.* 36.25.26,32. but for his own Names sake, *ver.* 22.

But not for their sakes, but for his own Names sake.

39.

7. And when he hath used the Churches enemies to purge it, he poures out his wrath upon them to the uttermost.

Seventhly, when God hath made use of the enemies of his Church, as the Rod of his Anger, *Isa.* 10.5. and hath by their hand performed his whole work upon Mount *Zion*, *verse* 12. those Prophesies assure us, that God will not faile to call them to account for their pride and cruelty, *Isa.* 47.6,7,11. and their plagues when they light upon them shall not be like the chastisements of Gods people, but shall be like the breaking of a Potters vessell, even a totall and finall destruction, *Isa.* 14. 21,22, *Ier.* 50-39,40. and that in favour of his people to avenge them upon those that have ruled over them with rigour, and used them without mercy, *Ier.* 51.35.

40.

8. He supports the spirits of the godly by happy times to follow, especially under the Gospel.

Eightly, the Prophets intermix the threatnings of Gods Judgements, with many sweet and gracious promises of happy times to follow after those sharp trialls that they were to undergoe, for the supporting and staying up of the hearts of the godly, which though few

of

of thoſe to whom they were uttered ſhould live to ſee, yet if their zeale unto Gods honour, and tender love unto his Church whereof themſelves were members, could not but raiſe up their hearts, to embrace and rejoyce in thoſe ſweet comforts of Gods gracious promiſes to his Church, ſupporting their drooping ſpirits, by carrying on their thoughts to look beyond the preſent ſad condition, which they were to undergoe, to fixe them upon that happy eſtate which was to follow, as the Apoſtle ſupported his ſpirit, in thoſe manifold afflictions, wherewith he was exerciſed, by looking not at the things which are ſeen, but at the things which being to come, are not ſeen, 2 *Cor.* 4. 16, 18. But above all this, the Prophets moſt inſiſt upon, and labour to ſet out that glorious enlargement of his Church by the calling in of the Gentiles, with the bleſſed and happy eſtate thereof, under the government of Ieſus Chriſt, whom with the fruits of righteouſneſſe and peace, which he ſhall eſtabliſh in his kingdome, both the *Pſalmiſt*, and the reſt of the Prophets deſcribe, and ſet out unto us at large.

41. How to affect our hearts in the reading of theſe Prophecies.

Theſe which we have mentioned, are ſome of the ſpeciall things, whereof we are to take notice, in reading the writings of the Prophets, wherewith if we mean throughly to affect our hearts, we muſt not only be perſwaded, that theſe things which were written beforehand were written for our learning, as Saint *Paul* ſpeaks

ſpeaks, *Rom.*15.4. but muſt beſides ſet them before our eyes, as precedents and examples, as he repreſents and applies them, 1 *Cor.* 10.6. So that in reading of theſe Propheſies delivered to the Iews, we muſt repreſent them to our ſelves, not ſo much as the people of ſuch a Nation, but under the notion of the Church of God, which now claime to be as they were at that time. So that not only any people, that is owned and eſteemed to be a Church of God, but beſides any particular perſon, that is a member of that Church, ought ſo to heare, and read the words of theſe Propheſies, as to apply them to themſelves in particular, to take themſelves taxed in their reproofes, threatned in the judgements denounced againſt them, and comforted in their promiſes; ſeeing we know, that all theſe are directed to, and executed upon the Iews as not being ſuch a Nation, but as being the people and the Church of God. So that in them as in a patterne, there is laid before us, the courſe and rule of Gods adminiſtration towards his Church, in what Nation of the world ſoever it be planted.

42. How to make uſe of examples recorded in Scripture.

Having now in briefe conſidered what uſe may be made of the reading of propheſies, we have now left us in the laſt place, to be conſidered, only the examples of the actions of men, what uſe we may make of them for our own inſtructions, and how farre we may follow them by way of imitation in the courſe of

of our practice. Now it must be remembred, that we have already taken notice of the actions of men, in relation to the Providence of God, dispensing either in mercy, or judgement to every one according to his deeds. We are now to consider the actions of those which are godly, how far they may be of use to us for instruction.

43. Examples are not the rule of our practice but the Law.

First, we must lay down this an evident truth, that we have no rule, but the Law onely, that can warrant us in any thing that we doe. That is our righteousnesse, if we observe to doe all the Commandements of the Lord our God, as he hath commanded us. *Deut.*6.25. The things that are revealed belong to us, and to our children, that we may doe them, *Deut.*29.29. As for the Apostles exhortations to us to be followers of him, 1 *Cor.*4.16. *Phil.*3.17. they must be understood with the limitation expressed, 1 *Cor.* 11.1. Be followers of me, as I also am of Christ. Now these examples which we are to take notice of, are either the examples of Christ, or of holy and godly men.

44. In the examples of our Saviour

Concerning the examples of Christ, that we may know what to imitate in them, we must consider in him his Deity, his Offices, and his humane nature, in which he was made under the Law, *Gal.*4.4. In respect of his Deity, he did many things unimitable by us, as all his Miracles, which were wrought by his Divine power, of which men are unfurnished,

What he did by the power of his Deity we cannot imitate.

And what he did by his Soveraigne power we may not.

furnished, and and some other acts of his which he did by his Soveraigne powre, as Lord of all. As when he sent his Disciples to fetch away another mans Asse, *Mat.*21.2. this was just in him, which was Lord of all things, to command that which was his own; but leaves no warrant for us to imitate it, being forbidden in the Law to meddle with that which is another mans.

What he did by vertue of his Offices, they may imitate, that are called to those offices.

45. As for those things which were acted by our Saviour, by vertue of his Offices; some of them may by fitly proposed for imitation, to as many as are called unto the same offices, so farre as those offices are communicated to men. For it is true, that unto the offices of a Priest and Prophet God hath left a succession of men in his Church, but not to doe and execute all that Christ himselfe did, and might doe by vertue of those offices; especially in that office of Priesthood, wherein he offered up himselfe unto his Father a Sacrifice for the sinnes of his people, which none could do but himselfe alone. As for the offering up of Prayers unto God, the teaching and instructing of the people in all the Counsells of God, reproving of mans wicked lives, clearing the truth of God from the corrupt glosses of false teachers, they are duties wherein all that are called by God unto those publike offices of instructing the Church, not only may and ought to imitate Christ; but are bound withall to strive

Unlesse in the office of his Priesthood, when he offered himselfe a sacrifice for sinne.

as

as much as they may, to come up to those holy examples, that he hath left unto them.

But wheresoever amongst our Savious actions we find recorded unto us, any example of his obedience unto the Law, there we have not onely sufficient warrant to imitate him therein, as going before us in the way of Gods Commandements, but besides may draw from such actions of his a strong motive to double our endeavours, to tread in the steps wherein he walks before us, and to submit with all readinesse to those duties, which we find practised by the Sonne of God himselfe, in obedience to his owne Law, which seeing he gave unto his Church, he might by all right have dispensed with at his pleasure, which himselfe alleadgeth, *Luk.* 6.5. in defence of his Disciples, challenged by the Pharisees for breaking the Sabbath, that if it had been a breach of the Sabbath, he being Lord of the Sabbath had power to dispence with it.

46. The examples of his obedience to the law we must make use of:

To stir up our selves to the like obedience having him for our pattern.

In the next place for the examples of godly men, we have no warrant to follow them farther then they are warranted by the Law, which (as we have shewed already) is the only rule which we must follow. And even in such actions of theirs, we have many cautions, which we must take with us for direction, that we may not misapply their examples, as we shall see by and by.

47. Mens examples must be followed no farther then they are warranted by the Law.

First therefore, we must consider, that 48.

some

And that only in the body of the action, not in the circumstances also.

some things which the Scriptures approve in them, they approve in the body of the action, but not in the circumstances thereof. For example, the Hebrew mid-wives are commended for saving alive the men-children of the Israelites, yea, and rewarded too by God himselfe, *Exodus* 1.20,21. But whether they are approved in their defence, which they make unto *Pharaoh*, (which can hardly be excused from a lie) it may be very questionable. *Rebecca* did well in endeavouring to establish the blessing upon the head of *Jacob*, to whom it belonged by the decree of God, that settled it upon him before he was borne, *Gen.*25.23. But it is not so certaine, that the way by which she brought her husband to give him the blessing, by deluding him, was to be justified. At least, if *Iacob* did well in desiring the blessing, and may be some way excused in following his mothers counsell for obtaining it, he cannot be commended, much lesse imitated, in telling his father a flat lye, *Gen.*27.19. that he was *Esau* the first borne. In such examples we may lawfully imitate the faith both of the mid-wives and of *Rebecca*, but must take heed, that we follow not the errors of their waies in doing that, which in it selfe was commendable, in an unlawfull way.

2. We may not imitate actions approved in men, if they were done upon speciall command.

Secondly, some actions in Scripture are approved which yet we may by no meanes imitate, as being justifiable by a particular command

manded from God, to do what they did, though it were not according to the generall rule of the Law. As the Israelites borrowed Jewells of Gold, and Jewells of Silver, of the Ægyptians by Gods expresse command, *Exod.* 11.2. which they never paid againe; yet we know, that to borrow and not pay againe is the Character of a wicked man, *Psal.* 37.21. Yea where there is no outward and verball command from God, yet some times men by a secret instinct of the Spirit are warranted to do that which without it had been unlawfull, as it was not lawfull for the Apostles to call for fire from heaven to consume those Samaritanes, that refused to receive Christ, *Luk.* 9.54. because *Elijah* had done the like, 2 *Kings* 1.10,12.

50. 3. Where we follow examples of good men, we must consider whether our case and theirs be alike in all things.

Thirdly, in imitating warrantable examples we must wisely compare our case with that which we set before us for our patterne, to see, whether they be alike in all circumstances. For circumstances in actions doe much vary the nature of them, as we know. Wherefore our Saviour to justifie his Disciples rubbing the eares of Corne on the Sabbath day, by *Davids* example of eating the shew-bread, shewes the case of his Disciples to be the same with *Davids*, that they did it to relieve their hunger, as *David* had done, *Luk.* 6.3. Otherwise we have no warrant to disobey Magistrates commands, in lawfull or indifferent things, because the Apostles refused to obey the rulers at *Jerusalem*,

in a case where they had a command from Christ to the contrary, *Acts* 4. 19.

51. 4. Where we imitate a good action we must withall strive to imitate the faith, zeale, &c. wherewith it was acted.

Fourthly, in taking precedents from the actions of godly men, it is not enough to set before us the act done by them, but we must withall strive to imitate their faith, zeale, and other holy affections, which they manifested in doing it, and the right end at which they aimed therein. For we know that the works of men have their just estimation from the inward disposition of the heart, from whence they spring, and from the end to which they are directed. The end of the Commandement (saith the Apostle) is Charity out of a pure heart, and a good conscience, and faith unfained. And the scope of all our actions ought to be Gods glory, *Mat.* 5. 16. 1 *Cor.* 10. 31.

52. 5. Lastly, we must not make the example, but the Law the ground of imitating the best men.

Lastly, when we follow the examples of holy men in those things wherein they walked according to the rule of the Law, we must not make their example, the ground of our action, but the Law only, which they were guided by, and which is the only rule, that must be our direction, as we said before. The only use which we are to make of examples is, to provoke and stirre us up and to encourage us to such duties of Obedience as we see godly men have been enabled to performe, assuring our selves that if we put to our endeavours, the same power of the Spirit of grace, that wrought in them, will be present with us to assist us in the like performances.

FINIS.

AN EXPLICATION Of the following DIRECTION For the Reading of the BIBLE over in a year.

With an EXHORTATION to the necessary Use and Practise thereof.

THE scope of this *Direction* is to guide thee in the *Annuall* reading of the holy Scriptures. The way of it is plain and familiar, because it most concerns the weak. Each day hath the figures for the day of the Month in the first place, which serve for the three [illegible] that are in that page. Each days task is three Chapters; two in the Old *Testament*, and one in the *New*; so long as the *New* doth last. And this order is constant, excepting in the *Psalmes*: where, because some are so very short, there is sometimes two, sometime more to bee taken together at one reading. Onely the hundred-nineteenth, because it is too long for one reading [illegible] four portions: [illegible] piece for the two former [illegible] piece for the two latter: which portions exceed not the [illegible] an ordinary Chapter.

As for the day which is *supernumerary* in the Leap years (that is, which is above 365.) I rather leave to thy Discretion and Piety how to imploy to Gods glory, and thy own solace, then prescribe any thing.

2. For the time: It is very requisite to observe it strictly; that is, to read one Chapter in the morning, another at noon, and the third at night: so thou shalt never want heavenly matter to take up thy thoughts. But, whatever is omitted in the day time, must be made out at night. If it so fall out, that some days or weeks task be omitted, (as by sicknesse, or the like) when thou comest to it again, double the daily task till the losse be repaired. And whereas the *Lords day* is here made onely equall to other days, in its task and service; thou must ever make it a *Feast of Fat things*, by adding to it a *Portion* in some *Book* or other, which thy soul most affecteth: be it *Isaiah*, or the Epistle to the *Romans*, or any of the *Gospels*, &c. But the *Psalms* in this respect, may not wholly be omitted; this day being a singular day above others, for singing and rejoycing.

3. For good successe, and proficiency in this holy employment; pray constantly to him that hath the *Key of David*, to unlock thy *Understanding*, and use such helps as the Lord affordeth thee. And when thou *Doubtest*, fail not to goe to the *Master of the Assembly*, Eccles. 12.11. *Seek the Law at his mouth*, for so thou oughtest to doe, *Malac.* 2.7.

To help a bad memory, doe this; read with *Leisure* and *Intention*; *Meditate* with *Delight*, (this feeds the soul) *Conferre* with others at all opportunities, especially, with those whom God hath sent to thee, or given thee in *Charge*, as *Psal.* 34.11. *Deut.* [illegible] & c.11.18,19,20.

Apply the *Promises* to thy selfe with joy. Consider the *Threatnings* with *Fear* and *Trembling*, Isaiah 66.5. *Psa.* [illegible] above all *Helps*, if thou wouldest have thy profiting [illegible], when soever God hath taught thee any Duty, fail straightway in hand therewith, to *Practise* it thence forward.

4. This course (if carefully observed) will speedily bring thee acquainted with God and his whole *Counsell*, revealed in his word. It will inform thee of his good will towards thee, and what great things he hath done for thy soul; and likewise, what duties he requires at thy hand. It will forewarn thee of all the enemies that may lye thee; and of their great *wrath*, *malice*, *subtilties*, and *power*: and not onely so, but (which is all in all) it will furnish thee with *wisdom*, to form

ſee, with *Courage* to ſtand; and *Power*, to withſtand; and *Armour*, (even *the whole Armour of God*, Ephes. 6. and 17.) wherewith to encounter and overcome, the *world*, the *Devill*, and the *Fleſh*. It will inform thee of the endleſſe *Joyes*, and inſtable *Treaſures* of Heaven, that thou may'ſt covet them earneſtly, and inherit them: and alſo, of the inſupportable *Torments*, and unquenchable *Fire* of *Hell*, to avoid them. By this thy *Conſcionable Practice*, the work of the *Miniſter* ſhall be more profitable unto thee; and leſſe grievous to him: the *word* of God ſhall dwell richly in thee, and alſo thou ſhalt be able to render a reaſon of the Faith that is in thee; whereas without this *Diligence*, he that is *Ignorant*, doth often live and dye ſo, even under a *Powerfull Miniſtery*.

By this means (God bleſſing it to us) Chriſts kingdome ſhall come into our hearts with *Power*, and his *Scepter* (which is his *word*) will bear *Sway*, and *Rule* in all private Families amongſt us: even in thoſe Families which hitherto have forgotten the *Name* of their God, and walking ſtill in *Darkneſſe* as without God in the World, *Have counted thoſe great things of Gods Law, as a ſtrange thing*, Hoſ. 8. 12.

5. If theſe *Motives* availe not to winne thee to a liking of the *word*, and the *Practiſing* of it; conſider further, what need thou haſt of it, and what it is which thou deſpiſeſt, in rejecting it. Thy heart is as hard as a ſtone in thee, but this *word* is as *a hammer, that breaketh the Rock in pieces*, Jer. 23. 29. It is alſo a ſalve, *to heale and cure a broken and contrite heart*, Pſal. 107. 20. All holy *zeal*, and *Spirituall deſires*, are extinct in thee, but this *word* is a *Fire* to kindle *Holy affections* in thee: it is his *Furnace* to purge out the *droſſe* of thy *Naturall Corruptions*: Yea, *it is as water to waſh away uncleanneſſe*, Iohn 15. 3. In a word, the *Vertues* and *Operations* of it are inexplicable: and for its worth, man cannot utter it. It is *ſtrengthning as Bread*: quenching thirſt after ſinne, as *Drinke*: *Chearing*, as *Wine*: *Sweet*, as *Honey*: *Enriching* as *Gold*. *Quick* and *Powerfull*, *ſharper then any two-edged Sword*. *It is the word of Gods power*, even, *The power of God unto Salvation, to every one that believeth*, Rom. 1. 16.

6. Up then and be doing, *work out thy Salvation*. They that ſtand all the day idle, receive no wages: and the ignorant have no promiſe of life: but they that are wiſe, that *turn many to righteouſneſſe, ſhall ſhine as the Starres for ever and ever*. The hand of the Diligent [illegible] but the field of the man void of Underſtanding, is all

grown over with Thorns. Ignorance of the Scriptures, is the mother of Error, Matth. 22.29. leaving a gappe open to all Lewdnesse, Riot, and Exorbitancy.

Thinkest thou to have *Eternall life* in the *Scriptures*, and yet art not acquainted with them? The *Promise* is, *Seek and you shall finde*. And thou mayest seek *Eternall life*, and *Jesus Christ* (the Author and giver of *Life*) where he is to be found; he commands thee to *search the Scriptures*, Ioh. 5.39.

To goe further yet; our Saviour intimates to us, that the *Iewes* would never have troubled him so often with sleight questions, if they had used to read the *Scriptures* as diligently as they ought. And when they posed him, he usually sent them to read the *Scriptures* for their answer. So *Luke* 10.26. he returns one to learn his *Duty*, *what is written in the Law? How readest thou?* And so others of them, *Mat.* 12.3. *Have ye not read what David did?* And *vers.* 5. *Have ye not read in the Law?* &c. So likewise *Matth.* 21.16.

So that the reading of the holy *Scripture*, is a *Duty* that our Saviour pressed often. And his exhortation (before quoted) *Ioh.* 5.39. is to all. Neither should thy worldly imployments hinder thy performance of this *Duty*, for even the king (though he might plead the greatest hinderances of any whatsoever, even the weighty affairs of his Kingdome) was not exempted from this daily task, the *reading* of the *word of God*, *Deut.* 17.19.

Here is both *Precept* and *Promise*. Yea, this *Practise* hath a *Blessing*, *Rev.* 1.3. *Blessed is he that readeth*, &c.

7. And that thou mayst not be discouraged, either through thy *own incapacity*, or *its obscurity*; know, that this course of exercising in the *word* of God, is blessed with happy successe from the first medling with it, and that even to the *weakest*, Psal. 119.130. *The entrance of thy words giveth light: it giveth understanding to the simple*. But if after all these *Incitements*, thou count thy self *unworthy* of *eternall life*, and wilt not lay hold of it; I must also put thee in mind (ere I leave thee) that where these *Blessings* take no place, there the *Curse* enters. When they that search the *Scriptures* finde *Eternall life*, they that neglect them will finde *Eternall death*. When the *wise* and *Diligent* enter into their *Masters Joy*, the *Slothfull* and *Foolish* will be thrust into *Hell*.

Consider what the *Scripture* saith, and the Lord give thee Understanding in all things.

	January A.	February D.	March D.
1	Gen. 1, 2, Mat. 1	13, 14. 4	2, 3. 16
2	3, 4. 2	15, 16. 5	4, 5. 17
3	5, 6. 3	17, 18. 6	6, 7. 18
4	7, 8. 4	19, 20. 7	8, 9. 19
5	9, 10. 5	21, 22. 8	10, 11. 20
6	11, 12. 6	23, 24. 9	12, 13. 21
7	13, 14. 7	25, 26. 10	14, 15. 22
8	15, 16. 8	27, 28. 11	16, 17. 23
9	17, 18. 9	29, 30. 12	18, 19. 24
10	19, 20. 10	31, 32. 13	20, 21. Joh. 1
11	21, 22. 11	33, 34. 14	22, 23. 2
12	23, 24. 12	35, 36. 15	24, 25. 3
13	25, 26. 13	37, 38. 16	26, 27. 4
14	27, 28. 14	39, 40. Luke 1	28, 29. 5
15	29, 30. 15	Lev. 1, 2. 2	30, 31. 6
16	31, 32. 16	3, 4. 3	32, 33. 7
17	33, 34. 17	5, 6. 4	34, 35. 8
18	35, 36. 18	7, 8. 5	36. Deut. 1 9
19	37, 38. 19	9, 10. 6	2, 3. 10
20	39, 40. 20	11, 12. 7	4, 5. 11
21	41, 42. 21	13, 14. 8	6, 7. 12
22	43, 44. 22	15, 16. 9	8, 9. 13
23	45, 46. 23	17, 18. 10	10, 11. 14
24	47, 48. 24	19, 20. 11	12, 13. 15
25	49, 50. 25	21, 22. 12	14, 15. 16
26	Exod. 1, 2. 26	23, 24. 13	16, 17. 17
27	3, 4. 27	25, 26. 14	18, 19. 18
28	5, 6. 28	27. Num. 1, 15.	20, 21. 19
29	7, 8. Mark 1		22, 23. 20
30	9, 10. 2		24, 25. 21
31	11, 12. 3		26, 27. Acts 1

	Aprill G.		*May B.*		*Iune E.*	
1	28,29.	2	5,6.	4	12,13.	3
2	30,31.	3	7,8.	5	14,15.	4
3	32,33.	4	9,10.	6	16,17.	5
4	34. Iosh.1.	5	11,12.	7	18,19.	6
5	2,3.	6	13,14.	8	20,21.	7
6	4,5.	7	15,16.	9	22. 2 King.1.	8
7	6,7.	8	17,18.	10	2,3.	9
8	8,9.	9	19,20.	11	4,5.	10
9	10,11.	10	21,22.	12	6,7.	11
10	12,13.	11	23,24.	13	8,9.	12
11	14,15.	12	25,26.	14	10,11.	13
12	16,17.	13	27,28.	15	12,13. Gal.1	
13	18,19.	14	29,30.	16	14,15.	2
14	20,21.	15	31.2 S.1.1 Cor.1		16,17.	3
15	22,23.	16	2,3.	2	18,19.	4
16	24. Iudg.1.	17	4,5.	3	20,21.	5
17	2,3.	18	6,7.	4	22, 23.	6
18	4,5.	19	8,9.	5	24,25. Eph.1	
19	6,7.	20	10,11.	6	1 Chron.1,2.	2
20	8,9.	21	12,13.	7	3,4.	3
21	10,11.	22	14,15.	8	5,6.	4
22	12,13.	23	16,17.	9	7,8.	5
23	14,15.	24	18,19.	10	9,10.	6
24	16,17.	25	20,21.	11	11,12. Phil.1	
25	18,19.	26	22,23.	12	13,14.	2
26	20,21.	27	24.1 Kin.1.	13	15,16.	3
27	Ruth 1,2.	28	2,3.	14	17,18.	4
28	3,4. Rom.1		4,5.	15	19,20. Col.1	
29	1 Sam.1,2.	2	6,7.	16	21,22.	2
30	3,4	3	8,9. 2 Cor.1		23,24.	3
31			10,11.	2		

	July G.		August C.		September F.	
1	25,26.	4	12,13.	9	25--29.	6
2	27,28.	1 Theſ. 1	Eſther 1,2.	10	32--35.	7
3	29.	2 Chr. 1. 2	3,4.	11	37--38.	8
4	2,3.	3	5,6.	12	41--44.	9
5	4,5.	4	7,8.	13	47--50.	10
6	6,7.	5	9,10.	Jam. 1	53--56.	11
7	8,9.	2 Theſ. 1	Job 1,2.	2	59--62.	12
8	10,11.	2	3,4.	3	65--68.	13
9	12,13.	3	5,6.	4	69-70.	14
10	14,15.	1 Tim. 1	7,8.	5	72-74.	15
11	16,17.	2	9,10.	1 Pet. 1	76--78.	16
12	18,19.	3	11,12.	2	79-82.	17
13	20,21.	4	13,14.	3	86-89.	18
14	22,23.	5	15,16.	4	90-93.	19
15	24,25.	6	17,18.	5	97-102.	20
16	26,27.	2 Tim. 1	19,20.	2 Pet. 1	104-106.	21
17	28,29.	2	21,22.	2	107-109.	22
18	30,31.	3	23,24.	3	112-116-119. 1 p.	
19	32,33.	4	25,26.	1 Joh. 1	7.p.13.p.18.p.	
20	34,35.	Tit. 1	27,28.	2	120--125-130	
21	36.	Ezr. 1. 2	29,30.	3	135--137-140	
22	2,3.	3	31,32.	4	144.147.	Pro. 1
23	4,5.	Phil. 1	33,34.	5	2 3 4	
24	6,7.	Heb. 1	35,36.	2 Joh. 1	5 6 7	
25	8,9.	2	37,38.	3 Joh. 1	8 9 10	
26	10.	Neh. 1. 3	39,40.	Jude 1	11 12 13	
27	2,3.	4	41,42.	Rev. 1	14 15 16	
28	4,5.	5	Pſ. 1. to	5. to 2	17 18 19	
29	6,7.	6	9. to	11. to 3	20 21 22	
30	8,9.	7	15--18.	4	23 24 25	
31	10,11.	8	19--22.	5	0 0 0	

	October A.			*Novemb. D.*			*Decemb. F.*		
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2	29	30	31	5	6	7	38	39	40
3	Eccl. 1, 2		3	8	9	10	41	42	43
4	4	5	6	11	12	13	44	45	46
5	7	8	9	14	15	16	47	48	Dan. 1
6	10	11	12	17	18	19	2	3	4
7	Cant. 1, 2		3	20	21	22	5	6	7
8	4	5	6	23	24	25	8	9	10
9	7	8	Isa. 1	26	27	28	11	12	Hos. 1
10	2	3	4	29	30	31	2	3	4
	5	6	7	32	33	34	5	6	7
	8	9	10	35	36	37	8	9	10
	11	12	13	38	39	40	11	12	13
14	14	15	16	41	42	43	14	Joel 1, 2	
15	17	18	19	44	45	46	3	Amos 1, 2	
16	20	21	22	47	48	49	3	4	5
17	23	24	25	50	51	52	6	7	8
18	26	27	28	Lament. 1, 2, 3			9	Obad. & Jon. 1	
19	29	30	31	4	5	Ezek. 1	2	3	4
20	32	33	34	2	3	4	Mic. 1, 2, 3		
21	35	36	37	5	6	7	4	5	6
22	38	39	40	8	9	10	7	Nah. 1,	2
23	41	42	43	11	12	13	3	Habak. 1,	2
24	44	45	46	14	15	16	3	Zeph. 1.	2
25	47	48	49	17	18	19	3	Haggai 1, 2	
26	50	51	52	20	21	22	Zach. 1, 2,		3
27	53	54	55	23	24	25	4	5	6
28	56	57	58	26	27	28	7	8	9
29	59	60	61	29	30	31	10	11	12
30	62	63	64	32	33	34	13, 14	Mal.	1
31	65	66	Jer. 1				2	3	4

The End.

Errata.

Pag. 45. lin. 24. for power, rea. Proofe. p. 83. l. 1. for your r. our p. 104. l. 3. for and. r. all. p. 127. l. 8. for how we ſhould r. how ſhould we. p. 147. l. 22. for. but, r. by. p. 168. l. 10. for unanſwerableneſſe, r. anſwerableneſſe. p. 192. l. 24. for walked, r. walled. p. 198. l. 9. for righteouſneſſe, r. righteous. p. 206. l. 26. for grounded, r. governed. l. 215. l. 18. for faith, r. truth. p. 231. l. 1. for mention Gods Reſting too, r. mention Gods Reſting, yet implyes mans Reſting too. p. 334. l. 8. for which now claime. r. which we now claime.

Miſquotations.

Pag. 5. l. 15 *Hab.* 133. p. 26 l. 25. *Heb.* 11. 3. p. 28. l. 5. 1 *Cor.* 2. 9. l. 14. 1 *Cor.* 1. 23. ib. *Iob.* 3. 16. p. 48. l. 3. 1 *Iob.* 1. 5. p. 58. l. 13. *Hab.* 1. 13. p. 77. l. 31. *Act.* 16. 14. p. 82. l. 10. *Iob.* 3. 17. l. 13. *Acts* 2. 17. p. 99. l. 14. 2 *Tim.* 2. 13. l. 17. *v.* 152. p. 104. l. 28. *Mat.* 19. p. 107. l. 18. 119. 16. p. 109. l. 10. *Epheſ.* 1. 18. l. 27. 11. 15. l. 31. 13. 2. p. 117. l. 23. 131. p. 120. l. 8. *Gal.* 2. 20. l. 12. 101. 6. p. 121. l. 26. *Pſal.* 34. 8. p. 122. l. 11. *Deut.* 9. 23. l. 12. *Iob.* 22. 28. p. 123. l. 13. 2 *Tim.* 4. 17. p. 126. l. 2. *Pſal.* 55. 17. l. 3. *Pſal.* 119. 147. l. 27. 1 *Tim.* 4. 15. l. 29. *Iob.* 5. 39. l. 32. *Prov.* 30. 2. p. 127. l. 10. *Pſal.* 119. 59. p. 128. l. 8. *Iſa.* 66. 2. p. 129. l. 27. *Prov.* 4. 21. p. 135. l. 4. *Iſa.* 8. 20. l. 8. 2 *Tim.* 3. 15. 136. l. 2. 43. 13. p. 138. l. 16. *Ioſh.* 24. p. 141. l. 6. *Iob.* 26. 13. p. 147. l. 14. *Pſal.* 119. 39. p. 149. l. 1. *Pſal.* 119. 40. p. 150. l. 14. *Iob.* 5. 39. p. 158. l. 13. *Deut.* 6. 25. p. 165. l. 17. 1 *Tim.* 4. 10. p. 174. l. 29. *Pſal.* 103. p. 175. l. 1. *Pſal.* 119. 71. p. 180. l. 31. *Iob.* 10. 15, 18. p. 184. l. 28. *Iob.* 18. 4. p. 191. l. 13. *Mark.* 10. p. 193. l. 22. *Gen.* 50. 20. p. 230. l. 4. *Pſal.* 95. p. 317. *Iames* 1. 21.